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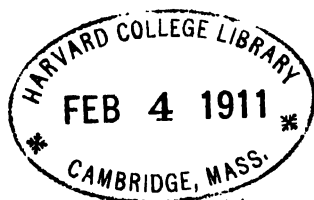
Social Studies in the Hampton Curriculum

BY
THOMAS JESSE JONES

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SOCIAL STUDIES IN THE HAMPTON CURRICULUM

I WHY THEY ARE NEEDED

THOMAS JESSE JONES¹

SLAVERY and the tribal form of government gave the Negro and Indian but little opportunity to understand the essentials of a good home, the duties and responsibilities of citizenship, the cost and meaning of education, the place of labor, and the importance of thrift. The origin and development of all institutions—social, economic, and religious—were hidden in the mysteries of superstition. Facts concerning the home, the church, the state, and the community, which the white youth acquires unconsciously from his parents and his friends, have been unknown to the average Negro and Indian youth.

Only the house servants of slavery days were permitted to observe the home life of the whites. Those favored few profited by the lessons learned in the homes of the better class of slaveholders and to-day they form a large percentage of the leaders of the race. Among these is one of the most able bishops of the A. M. E. Church, who recently testified that the most valuable school he ever attended was the home of his old master. Here he learned that a man's first duty is to his own family; here he saw the sacredness of the marriage relation, the joy and contentment that come to him who has a real home. Here he observed the sacrifices necessary in order to train the children and preserve the beauty of the home unblemished. But the large majority of the Negroes learned very little of this most important social institution. The Indian has been equally unfortunate in his failure to see a good home.

This condition was recently illustrated in this school by the fact that in a class of fourteen colored young men and four Indians there was but one who considered the home a better place than a boarding school for an orphaned youth under sixteen years of age. The Indians argued that the reservation school could not compete with the Indian home because it could not change the Indian boy so that he would not return to the habits of his parents very soon after leaving that institution. The Indian homes, they argued, were so different from the real American home that the boarding, or non-reservation, school was a more efficient civilizing force. The Negro defended the institution or boarding school because of the regularity of habits demanded of its inmates, its protection from immorality, its sanitary precautions, and its educational opportunities. The teacher had introduced the discussion in order that the superiority of the home might be shown and he planned to draw upon the experience of the young men to prove the point. His failure was due to the fact that the average home observed by these young men did not equal the average boarding school known to them.

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The inadequacy of slavery and the tribal form of society appears also in ignorance concerning political institutions. The Dawes Bill, which permits the Indians to hold land in their own right, is now rapidly breaking up the tribal form of government and introducing the Indian to new responsibilities. His need of knowledge concerning his political duties is becoming greater every day. The Negro is equally lacking in experience in political responsibilities. "Local government in the South," as Dr. DuBois states, "is a Chinese puzzle to the average citizen and the Negro sees it only in its repressive and harrying functions, and he is allowed to take little or no part in it."

Even after forty years of effort in behalf of a public school system, the South does not afford the Negro an opportunity to acquire right ideals of education. The heroic struggle for free schools of men and women in many lands are unknown to the Negro and the Indian. The importance of sacrifice for education is just being realized by the whites of the South. In view of this it is not to be expected that the Negroes would have a very real sense of their responsibility for the schools. However, it is to be remembered to their credit that no people released from slavery have ever shown a more earnest desire for learning.

While the religion of slavery days had many excellent qualities and contributed much that was good to the life of the Negro, as is clearly shown in the beauty, simplicity, and trustfulness expressed in the Negro melodies, it was also the cloak of many superstitions. Religion and morals are not inseparable allies. Emotion has very much more of a part in religious exercises than it should have. The study of other religions and of the origin and development of Judaism and Christianity helps to rationalize their religious notions. The observation of religion in relation to the life of different nations reveals the necessary relation of life and religious faith.

It was the knowledge that these young races are lacking in these ideals of the home, the school, the church, the state, and other social institutions, that caused General Armstrong and his co-workers to give a very important place to such subjects as political economy, civil government, mental and moral science, general history, and the historical study of the Bible. In this, as in all the other work of the school, they were much more influenced by the actual need of the student than by any theoretical or traditional ideals of education. Certainly it was contrary to such ideas to teach these subjects, ordinarily of secondary and college grade, to students who but three years earlier could scarcely read. The justification of this radical step is in the need of the Negro and Indian arising from the fact that they have been suddenly transferred from an earlier form of society into a later one without the necessary time of preparation. Natural evolution from one social stage into another requires time. The individual and the race must be given time to acquire habits and ideals preparatory

to a forward step. In the absence of this time, special precautions must be taken to supply a knowledge of these ideals and habits. Such artificial substitutes cannot equal the process of natural development but it is very essential that some effort be made to supply these races with as many as possible of the habits and ideals of the social stage into which they have been forced.

One of the most important truths taught in these social studies is the one just mentioned, namely, that races, like individuals, must grow from one stage to another and that the element of time is necessary to this growth. This seems to be the most difficult truth to impart to these races as well as to those races who are opposed to them. On the one hand, the radical Southerner maintains that the Negro is eternally inferior; on the other, the radical Negro maintains that his race is the equal of any race. Each of them forgets that the element of time must be considered. Because the Negro and Indian races have not had time to develop, they are not equal to certain other races; with time to develop they may become the equals of other races. The historical study of races, revealing the youth, maturity, and old age of many nations, gives the pupil a new notion of race development. His interpretation of this trying period of time through which his race is passing becomes more hopeful. Instead of regarding the difficulties of his race as the oppression of a weaker by the stronger, he interprets them as the natural difficulties which almost every race has been compelled to overcome in its upward movement. Each social study contributes to this picture of the evolution of races. Economics shows the importance of material possessions and of the power to toil as factors of progress. Civil government emphasizes the importance of intelligence and integrity in the members of a democracy, the toil and suffering through which civil liberty has been obtained, and the responsibility resting upon the citizens of a republic. Sociology describes the origin of such human institutions as the home, the school, the church, the government; it states the types of character which strengthen these institutions, and the qualities which these institutions must possess in order to develop the character of their members. ✓

The subject of race development has been discussed at this point because of its intrinsic importance and because it illustrates a phase of social studies ordinarily supposed to be beyond students of the grade at Hampton Institute. Actual experience shows, however, that they discuss these truths with unexpected intelligence. Their acquaintance with the race problem has made them precocious in their knowledge of social forces controlling and limiting the development of races. The white youth grows to manhood without feeling any of the limitations which the colored youth feels all his life. While the colored youth is more conscious of social forces than the white, his views are not natural. His precocity on this point is like that of the city gamin in his self-reliance, whether in mischief or in work. It is abnormal

and requires careful guidance from morbid subserviency or unwise resentment to a recognition of the real situation and an attitude of constructive criticism.

Before taking up the social studies separately, it is well to state here that all the work of the school is definitely arranged to correct the notions with which the students arrive and to impart new ideals of the various social institutions mentioned. The school kitchen, the farm, the workshop, the church, the dormitory life, the schoolroom, are all guided by the needs of the students as interpreted by men and women who have a thorough insight into these needs. It is very far from the intention of this article to claim for the social studies task of imparting proper social ideals to all the students. What social studies should do is to encourage and direct the application of this principle of the student's need in all the future work of the school. General Armstrong and Dr. Frissell both studied the Negro and the Indian in their homes. The impress of this study is upon the school. The future must see that changes in the home conditions of the students are recognized and reflected in the work of the school.

II CIVICS AND SOCIAL WELFARE

The study of civics in Hampton Institute is not limited to the subjects ordinarily included in that course. Its scope and character are determined as much by the needs of the student as by the logical analysis of the study. Herein is the justification for our excursion into the realm of improved methods of agriculture, good roads, consolidation of schools, organized charity, prison reform, and other beneficent movements carried on by the Government. The course is divided into three parts: (1) The development of government; (2) government and public welfare; (3) the machinery of government.

The Development of Government

The study of the origin and development of government is of very great value to the Negro and Indian. By both of them government is usually regarded as an arbitrary power, both in its origin and in its development. For this reason all legislation which limits their privileges is interpreted as a special attack upon their race, emanating entirely from the blind bigotry of the legislators. Such a view of the situation tends to develop a feeling of hopelessness as to the future. Much legislation pertaining to Negroes is undoubtedly based upon prejudice, but a knowledge of the evolution of government and of the forces that bring about legislation, proves conclusively that prejudice alone has not usually been the basis of laws and that the existing prejudice, being subject to natural forces, will in the course of time disappear, leaving government to evolve into a true democracy.

In this part of the course the origin of government is shown to be

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either in the mutual consent of a community desiring protection, or in the overpowering influence of a conquering people forcing their government upon another and weaker people. Either of these methods is shown to be natural. Historical instances are cited to prove that civilization has developed under both methods.

The slow but certain upward progress of government and of society is revealed by a hurried observation of their development from the horde or herd state in which there was no definite family relation, through the matronymic or mother kinship, and the patronymic or father kinship, and again through the various tribal organizations, and monarchy, absolute and limited, ending in a democracy composed of individuals prepared to undertake the heavy responsibilities of citizenship.

In the discussion of these early forms of society, the Indians contribute many facts pertaining to tribal government. The Negroes describe the gradual appreciation of civilized institutions which is now taking place in the minds of those who were transferred from slavery to freedom. This exercise of relating their own experiences and observations to the general evolution of government and society is profitable in a number of ways, but most of all in that they are able to see that the present condition of their people is not permanent, but only a step in their evolution. This comparison is profitable also in directing their efforts to helping their people so that they may work intelligently. It broadens their understanding so that they have a more sympathetic view of the position of those who oppose them. Thus they become more intelligent in their work, more patient under oppression, more hopeful as to the future.

Much is made of democracy in the class work. Considerable emphasis is laid upon the qualifications of those who would govern themselves. The failure of democracy when tried by the ignorant and irresponsible is proved by reason and example. That the principle of democracy is not limited to government is made quite clear. Its dangers and advantages in the management of churches, schools, and other social institutions are discussed. This part of the course is closed with a discussion of the spiritual democracy so often mentioned by certain speakers in connection with the General and Southern Education Boards and the relation of this democracy to the idea of the brotherhood of man is pointed out. These ideas are presented as the highest possible forms of society and of government and the ideals toward which all races are to strive.

The following quotation relating to the educative value of democracy, brought into class by one of the pupils after a general reading in Gidding's Elements of Sociology, Bryce's American Commonwealth, and Wilson's State will illustrate the ability represented in the class and the character of the thoughts presented :

"Democracy develops an appreciation of criticism and of unlike-

mindfulness. It brings about a growing supremacy of reason over impulse and informality. It establishes a flexibility not inconsistent with unity and stability."

Numerous illustrations of the truth of these statements were mentioned by various members of the class. One cited the expulsion of a young man from a little church in Alabama, on account of his advanced ideas, who was gladly welcomed into another church situated in a community which had been influenced by a successful school. Another thought that the action of the recent Federation of Churches, which excluded the Unitarians, indicated an absence of the toleration which should characterize a democracy. The impossibility of a successful democracy, whether of government or of church, among an impulsive and emotional people was proved.

Government and the Public Welfare

Fully two-thirds of the time is devoted to government and the public welfare. Here the pupil studies those activities of the government which influence his life more frequently than those ordinarily classified under the legislative, judicial, and executive functions of the state. Here he learns how broad is the work of the government and how intimately it may influence the life of the individual. The real meaning of government dawns upon the pupil when he learns of the government's study of foods, of soils, of vegetable life, of roads, of the weather, of mineral resources, of labor and commercial conditions, and of many other things too numerous to mention. The most important of these governmental activities are studied in various reference books, magazines, and pamphlets. The nature and the results of these studies may be indicated by a partial list of the sources used and by quoting some of the references brought to class by the pupils.

No department of government is more closely related to public welfare than that of agriculture. The work of the department is divided among twelve bureaus. The chief of these are the bureaus of animal industry, plant industry, experiment stations, soils, entomology, and forestry, and the weather bureau. The sources of information were the numerous valuable reports published by the Department at Washington, D. C. The following quotation from the *World's Work* for January, 1905, is an excellent description of the work now carried on by state and federal government :—

"The practical education of the farmers of the Middle West has reached the point where practical education is brought almost to their farms. The success of the "corn gospel train" last year, from which Professor P. G. Holden lectured to the Iowa corn-growers on the proper methods of planting corn, thereby increasing materially our greatest crop, has led the Missouri Pacific Railroad to send out an agricultural exhibit car to all the large towns along its lines.

"The United States has gone into farming on a large scale to make money. It has purchased thirty farms in the Southern States, which it intends to run as ordinary business enterprises to yield all the

profits possible. The intention is to make models of diversified farming which shall be self-supporting and which shall be examples for the farmers who live about them.

"The Southern States were chosen for the experiment on account of the habit Southern planters have of growing cotton exclusively. In bad years for the cotton crop, there is nothing else grown to yield any sort of income. The result is an uncertainty in Southern agriculture that makes farming a precarious business. To insure that there shall always be some resource when cotton fails, it is necessary that several products shall be grown at the same time. This is the idea of the diversification farms, and it is to spread this idea that the Government has gone into the business of running them. If the experiment prove its utility in the South, similar farms will be established in other sections where they may be needed."

The Bureau of Experiment Stations carries on a number of very important investigations. One of these is the study of agricultural education and industrial training in the common schools. The following quotation from Circular 60 published by the Bureau indicates the work of the state and federal departments of agriculture to encourage the introduction of this subject into the common schools:—

"More recently there has developed a movement to introduce the elements of agriculture into the rural schools. This movement has been largely an outgrowth of the nature study movement which for a number of years has been encouraged by such agencies as the Cornell University Bureau of Nature Study and the agricultural colleges in a number of other states, as well as by many prominent educators connected with other kinds of schools and colleges.

"According to statistics collected by the superintendent of farmers' institutes in Illinois, fourteen counties report that in nearly all the schools agriculture is being taught as suggested in the state course of study, and in fifteen other counties a majority of the schools are attempting this work.

"In addition to agricultural work in the schools of Illinois, considerable is done by the State College of Agriculture, the superintendent and the secretary of farmers' institutes, and county superintendents of schools to arouse an interest in farm life by means of clubs of farmers' boys which are organized in the different counties for the purpose of conducting experiments at their homes in testing improved varieties of corn and sugar beets. These clubs hold regular meetings similar to farmers' institutes, and once a year are given places on the programs of the county farmers' institute. Several of these clubs have had lecture courses with lectures from men prominent in the agricultural colleges and experiment stations, and some of them have gone on excursions to different agricultural colleges. Eight thousand of these boys exhibited corn of their own raising at the Louisiana Purchase Exposition, and 1250 of them drew prizes ranging from 50 cents to \$500. The girls have similar organizations which are devoted to the consideration of subjects relating to the farm home.

"One of the results of the efforts of the departments of agriculture in the University of Minnesota and the University of Wisconsin has been the enactment of a law requiring teachers to pass examinations in agriculture. Similar laws have also been enacted in Maine, Nebraska, North Carolina, South Carolina, and Tennessee."

As an example of the dietary studies carried on by the Bureau of Experiment Stations the following extract pertaining to some of the lower classes of Negroes living near the Dismal Swamp is instructive.

"In the spring of 1897 a series of dietary studies among the Negroes of Franklin County, Va., was made under the auspices of Hampton Institute, in coöperation with this Department. These studies were carried on for the purpose of obtaining some definite information concerning the actual food consumption of the Negroes in this region of Virginia. The studies may be considered as a continuation of those made in the neighborhood of Tuskegee, Ala., under the auspices of the Normal and Agricultural Institute at Tuskegee, and of the Alabama A. & M. College at Auburn, in coöperation with this Department.

"As among the Negroes of Alabama, 'hog and hominy' literally form the larger part of the diet. Side bacon is the principal meat, and, with some fish and a little milk, formed the major portion of the animal food. Large quantities of fish are obtained from the waters of the neighboring Chesapeake Bay and form an important source of food. Frogs, turtles, and even snakes were not infrequently eaten by some of the families at certain seasons of the year. Unbolted corn meal, costing about a cent a pound and containing a very large amount of bran, furnishes a large proportion of the nutriment of the diet. The coarse bran is removed by sifting, but the meal actually used still contains a large proportion. The bread is made simply of meal wet up, without salt or leavening material, and baked as a rule, in the ashes."

On the subject of good roads many selections from the publications of the Agricultural Department and other sources were consulted by the class, but the following selection from the *World's Work* was among the best :

"The National Good Roads Association, assisted by Mr. Martin Dodge, Director of the Government Bureau of Public Roads Inquiries, and various individuals interested in the improvement of our public highways, has given the people of the Middle West and South a very practical object lesson in the construction and value of good roads. They have built improved highways at the very doors of the people in a number of communities in the Mississippi Valley, showing them by actual example how to make fine modern highways out of the materials which they have at hand.

"It has been an object lesson with possible practical results. They brought nothing which the people themselves might not have, using only the raw material which the local community already had, and created in many places a desire for something better, by an example of it.

"The 'good roads' train is the novel and effective means of imparting this instruction. It has already made its first trip, and the enthusiasm with which it was received points to the success of the plan. It is likely to be made a permanent feature of instruction in making good roads. Other trains like it will be sent through other parts of the country."

X The study of governmental activity in behalf of education has been very profitable. The chief sources of information have been the reports of the United States Commissioner of Education, the state reports, the proceedings of the Southern and General Education Boards, and the reports of the National Education Association. The problems of the rural schools have occupied most of the time. This is indicated

by the following extract from the proceedings of the National Education Association of 1901.

In two years the total number of districts, white and colored, has been decreased 557, representing a consolidation of at least 1200 small districts.

"How it works. I have time only for a mere mention of some of the beneficial results of consolidation :—

(1) Better teachers, better houses and equipment, longer terms, better classification.

(2) Increase in enrollment and attendance of the two or three little schools consolidated.

(3) Increase in pride and enthusiasm of students, and in confidence and respect of patrons.

(4) Stimulation of greater competition to greater effort by students and teachers.

(5) Economy in house and fuel, in number of teachers, and in time and energy of teacher, through concentration on fewer subjects and classes.

(7) Increase in value of and demand for property by inducing desirable immigration.

(8) Preparation for local taxation and stimulus to this and to voluntary subscriptions for schools."

One of the most interesting and profitable discussions carried on in the class originated in the consideration of the care of the poor and unfortunate, but particularly in speaking of dependent children. The question which aroused this discussion was this: Should orphan children ranging in age from 8 to 14 be placed in a home or in an institution? As stated in a preceding article a large majority of the class were at first in favor of the institution. A study of certain references in the reports of the National Conference of Charities and Correction, Dr. Devine's Principles of Relief, Warner's American Charities, Dr. Henderson's Dependent, Defective, and Delinquent Classes changed the attitude of the class toward the question and gave them a new idea of the importance of the home and society. The following reference from the *North American Review* was among the best :—

"To casual observation a well-regulated institution supplies the child with a neat, orderly home, and gives it a certain amount of schooling, and perhaps the elements of a useful trade. But closer scrutiny shows that the institution also does something else for the child. It makes him a part of a great machine whose working is never duplicated in the outside world. He is moulded to fit his niche in this great machine until at last all spontaneity, independence, and individuality are well-nigh pressed out of him. In a word the institutional training tends to make its recipient an automaton rather than a flesh and blood mortal. He can recite his school lessons and do his task in the workshop well enough but as for having any real dependence in himself or any true grasp of his proper position in the world, he has none."

One other department of government must be mentioned in this section on public welfare ; namely, the Department of Commerce and Labor and its counterpart in state government. The United States

Labor Bureau has made some very valuable investigations of social conditions. The publications of this Bureau are considered among the most important class references on labor and related conditions.

The Machinery of Government

This section of the course is the least important. It includes a study of the officers and offices which carry on the legislative, executive, and judicial functions of government. The various courts are described and simple principles of law are discussed. Legislation and taxation are explained. The relation of tax to the people who hold no taxable property is shown. The place of political parties is considered and methods of voting are described.

The total contribution of the civics course to the pupil is to give him a knowledge of the ~~forms~~ through which government acts, to broaden his conception of government in relation to public welfare, to acquaint him with some of the important efforts for social betterment, to give him a more accurate estimate of the value of such institutions as the home and the school, to increase his sense of responsibility as a citizen of a democracy, but most important of all, to increase his hope and faith in the salutary power of democracy.

III ECONOMICS AND MATERIAL WELFARE

The aim in the course in economics is to impart a knowledge of the simple principles underlying the acquisition and use of wealth. The course includes a study of thrift, savings institutions such as building and loan associations and insurance and benefit societies, the efficiency of different races in labor, coöperation in business, the importance of land, and the power of labor as factors of progress. The major part of the time is given to problems connected with the consumption and production of goods. Those facts from exchange and distribution which are of practical value to the student are related to the first two divisions and presented with them.

Consumption or Demand

The first important fact learned under this subject is the importance of discrimination in the purchase and use of goods. In selecting goods for consumption two things are considered: first, the usefulness of the articles; second, the cost or sacrifice necessary to procure them. Both the colored and the Indian students readily recall numerous instances in which their people fail to consider either of these points. The Negro's preference for ham instead of beef, for fats and sweets instead of the more nutritive foods, for fancy and brilliantly colored garments instead of the more substantially made clothes were mentioned under the first point. Under the second were given the fact that he often buys garments that are too expensive in view of

his income, and that he purchases fruit out of season and other food stuffs without regard to the length of time he labored for the money thus spent. The uneducated Indian was said to be even more reckless than the Negro. According to the testimony of the Indian students the average Indian is controlled almost entirely by the taste value rather than the nutritive and substantial values. The governmental system of rations has undermined the Indian's idea of cost or sacrifice and now he buys and sells with but little regard for money values.

The observations of the attitude of these races towards present and future pleasures were similar to those already reported on the method of purchasing. Present pleasures almost totally eclipsed the future pleasures. When the cotton is being sold, money flows freely. All sorts of useless ornaments are purchased. The peddlers flock to the cotton sections and they reap a rich harvest from the thoughtless Negroes. A little while afterwards these very Negroes are borrowing money at usurious rates of interest to buy the necessities of life. Similarly the Indian on ration day eats gluttonously of the things which suit his taste, never thinking of the morrow. He keeps large numbers of ponies to satisfy his pride, refusing to exchange them for cattle or other animals which would contribute to his scant supply of food and clothing.

The mere mention of these facts is sufficient to awaken the pupil to an earnest desire to bring about a change. A comparison of this thoughtlessness in choice with the intelligent self-sacrifice of a people like the Japanese or the better class of immigrants emphasizes the sense of responsibility which the pupil feels and reveals to him the possibility of progress through discriminating choice and a willingness to sacrifice for the future.

Engel's law is an expression of the principle that as the income of a family increases the percentage spent for food decreases, that for clothing and shelter remains the same, while that for education and recreation expands indefinitely. The statistics show that nine-tenths of the income of poor families is spent for food, shelter, and clothing. The students make two important inferences from this law: first, that the initial efforts in behalf of a backward people must pertain very largely to their efforts to obtain food, shelter, and clothing; second, that the expansion of cultural opportunities depends upon the increase of the family income.

In the discussion of the relative value of industrial and higher education which sometimes arises from this topic, the class usually arrives at the conclusion that industrial education is essential to the existence of the race, while higher education is essential to its continued progress.

The general subject of saving is one of the most profitable points discussed. The great importance of saving is urged on the ground,

first, that it is a man's duty to be self-supporting at all times ; second, that saving results in capital which can be used both to increase the income of the individual and to assist in the general welfare of the community. The force of the old maxim that "a penny saved is a penny earned" is impressed in numerous ways, but particularly in the matter of housekeeping. The economic waste in selection, cooking, and consumption of food is discussed and the importance of saving in this respect is shown to be increased by the fact that from sixty to ninety per cent of the income of the average colored or Indian family is spent upon household expenses.

This is followed by a study of the savings institutions available to these races. The Indian students testify that there are no such institutions among the Indians, that they know of no effort made to help the Indians to save. Notwithstanding this testimony there may be such movements among the Indians but they must be few in number when four intelligent young Indians know nothing of them. It is well known, however, that the Indian Office at Washington is working to bring the Indian to a state of economic independence, urging industrial education, the substitution of cattle for ponies upon the farms, and various other economic and social reforms.

The colored student can mention a number of savings institutions among his people. Some of these are those established by the whites for either white or colored people. The most common of those established by the colored people themselves are the various secret benefit associations and insurance societies. These societies are very numerous. A large number of them are on a very unsafe basis. Their managers are as a rule honest men but ignorant of the principles underlying sound insurance. Almost all of the companies adopt the assessment plan. Very few of them have any regard for the health or the age of the applicant for insurance. When the danger of this procedure is shown to these managers many of them will point to their increasing membership as a guarantee of the solvency of their company. Negro companies are compared with those managed by the whites. The discussion of the discrimination of the large old-line companies against the colored people on account of their high death rate is very interesting. This is one of the most convincing arguments presented to the colored people that some discrimination is based upon actual conditions rather than upon blind prejudice. With all their faults, these Negro companies have done much good. They have encouraged the people to save and they have enabled thousands to care for themselves in times of sickness and misfortune. With increased intelligence, they are adopting better methods. The various Negro conferences are beginning to urge improvement. These forces, together with the increased interest of Southern legislatures in the subject of insurance, will undoubtedly hasten the reform desired.

A much more satisfactory form of savings institution is that

represented by the Hampton People's Building and Loan Association. This company was organized in 1889 with twelve stockholders holding eighteen shares; in 1904 there were 636 stockholders holding 1713 shares with a paid-in stock of \$105,000, of which \$75,000 was held by colored people. This association has loaned \$200,000 to colored people and enabled them to acquire 350 pieces of property and homes. A similar institution is the Birmingham Penny Savings Bank described in the *Outlook* of May 14, 1904. This bank had at that time 4000 depositors, of whom 1000 had purchased homes and four had rent incomes of \$250 per month.

Possibly the best method of saving for colored people is that represented by the Calhoun Land Company (*Outlook*, Nov. 19, 1904), the Farmers' Improvement Society of Texas (*Southern Workman*, June, 1899 and November, 1900), and the Edmondson Home and Improvement Company of Forest City, Arkansas. The superiority of this form of saving lies in the fact that as a farmer owning his land the colored man suffers less from the prejudice of those who do not like him than he does in any other occupation. He has more liberty to follow his individual inclinations and he is therefore more contented. The success of these land companies is a very hopeful sign for the future of the Negro race.

Production or Supply

The simple classification of the productive forces into the four factors—land or nature, labor, capital, and industrial organization—introduces the student into a new world of thought. It has never occurred to him that these ordinary forces are to be classified and studied in relation to one another. Neither the South nor the Western reservation has been invaded by the socialistic notions so prevalent among the working classes of the North. Consequently the teacher has no erroneous theories of the importance of labor to explain. While the classroom discussion of these subjects is quite novel to the student, his mind is full of observations on all the simpler phases of industrial life because he has come from that realm.

The study of land or nature as a factor in production brings up the question of the influence of environment upon the economic life of the individual. Numerous illustrations are given to show the influence of soil, water, and climate in determining the prevailing industry of a community. The discussion is extended to the influence of these elements upon character. Equally interesting and, in a sense, more profitable is the discussion of the ability of man to conquer his environment. This is illustrated by the efforts of the fishermen of Gloucester County, Virginia, to engage in farming as well as in fishing, or still better by the efforts of the cotton planters to diversify their crops so that they may not be so completely dependent upon cot-

ton. An experience related by one of the Indian boys to illustrate the gains derived from improved methods of farming serves equally well to show the ability of an individual to conquer his environment. He and his brother, who had never been to an agricultural school, agreed to test their respective methods of cultivating potatoes. The result is represented in this table :—

The student's experiment			The brother's experiment		
Seed	\$2.00		Seed	\$2.00	
Three hoeings	4.55		Three hoeings	4.55	
Digging	4.50		Digging	4.50	
Manure and hauling	4.00		Manure and hauling	. .	
Cultivating	9.80		Cultivating	4.10	
<hr/>			<hr/>		
Total expense	\$24.85	\$24.85	Total expense	\$15.15	\$15.15
250 bushels of potatoes at .65		\$162.50	85 bushels of potatoes at .65		\$55.25
<hr/>			<hr/>		
Net return		\$137.65	Net return		\$40.10

cc This incident brings up the law of diminishing returns—the economic principle that it is not profitable to invest labor and capital upon land beyond a certain point. Professor Marshall states it thus : “ An increase in the capital and labor applied in the cultivation of land causes in general a less than proportionate increase in the amount of produce raised, unless it happens to coincide with an improvement in the art of agriculture.” The study of the wonderful success of scientific agriculture in overcoming the force of this law is a subject of intense interest to the class. Every year witnesses improvements in the art of agriculture which make it profitable to invest more labor and capital upon land.

The study of the distribution of colored and Indian populations showing that a large majority of these races are living in country districts and are immediately dependent upon farming makes the great importance of a knowledge of agriculture quite apparent to the thoughtful pupil. This importance is emphasized by the fact that rural life offers the freedom of activity necessary to the development of a people in the process of assimilating the customs of another people. The rural process is slower but is attended with less irritation. Further the rural life is better adapted to their physical conditions—a fact clearly proved by the very high death rate of colored people dwelling in cities. The present condition of these races in rural districts is studied with some care. These facts will be reported in an article on special studies of the census returns and the statistics of the Indian Office.

Labor, the second factor of production, brings up many interesting and profitable points of discussion. The most interesting is that of the efficiency of labor. This involves the consideration of muscular strength, acquired skill of hand and mind, food and shelter, moral qualifications, and the social esteem in which labor is held. The com-

parison of the Indian and Negro races with other races as regards each of these points is very instructive to the class. The students offer many illustrations from their experience to show the defects and merits of the various races. Testimony based upon race partiality or race prejudice is thrown out of the discussion without mercy. The general conclusion is usually that as a whole these races have not reached the standard of the white race although in certain communities and in individual cases they are quite equal to it, and that at the same time the backward races, as a whole, are becoming more efficient, especially in communities where they have a fair opportunity.

The subject of the supply of labor necessitates the consideration of the relation of birth rate to death rate. Various reasons are given for the surprising decrease in the birth rate of the colored people. This leads to the subject of marriage and divorce and the sacredness of the family relation. The high death rate is discussed and the influence of poverty, poor housing, and immorality in bringing about this rate is considered. These subjects will be more fully discussed in connection with special studies to be published later.

The study of capital, the third factor, does not require as much time as either of the other two. The principal facts impressed are the great power of capital and the self-sacrificing efforts necessary to accumulate such power. This subject gives another opportunity to consider the importance of saving and the best methods of accumulating a reserve fund.

Under industrial organization, sometimes considered a fourth factor of production, the class considers the division of labor, the exchange of products, business partnership, corporations, and coöperation. The advantages and disadvantages of each of these business forms are considered briefly, but the coöperative form is studied with some care. The success of numerous coöperative undertakings among the colored people indicates the great possibility of this business form in the economic progress of the race. The students can usually mention some examples of such organization. In Alabama and Georgia there are a number of coöperative associations for the ginning of cotton; in other states there are associations for shipping produce and others for purchasing goods. The land companies previously mentioned are in a sense coöperative companies for the purchase of land and the improvement of conditions in rural districts.

The major part of the whole course is given to the study of subjects represented by those already presented. In addition to these some time is given to the study of money and credit, transportation agencies, monopolies, and the four sources of private income—profit, interest, rent, and wages—particular attention being given to the latter, together with hours of labor, labor unions, and the relation of machinery to labor.

The course is closed with a rapid survey of the economic devel-

opment of the United States and a discussion of the relative importance of the economic as compared with the religious, social, and political factors in the development of a race or nation.

IV UNITED STATES CENSUS AND ACTUAL CONDITIONS

No part of the general course has proved more profitable and interesting to the students than the study of the returns of the Twelfth Census. This success is largely due to the excellent bulletin on the Negroes published by the United States Census Bureau under the direction of Dr. S. N. D. North, and particularly to Professors W. T. Willcox and W. E. B. DuBois, who prepared the introduction to that bulletin. A copy of this publication is loaned to each pupil.

Individual study is guided by lists of questions which indicate the important tables and statements to be noted. Classroom work consists of the discussion of the probable accuracy of the returns, the significance of the facts to the colored people, the comparison with similar facts as to white people, the extent to which such comparisons are just and useful, the relation of these facts to the communities from which the students have come. Such a study of actual conditions is exceedingly profitable to the pupil in several ways: first of all in that it develops an impersonal and scientific attitude towards a problem which has been befogged by his strong prejudices; second, that it affords an opportunity for training in careful reasoning concerning social conditions; third, that it imparts a knowledge of the actual conditions of his people; fourth, that the pupil is trained in the use of simple statistics and census literature.

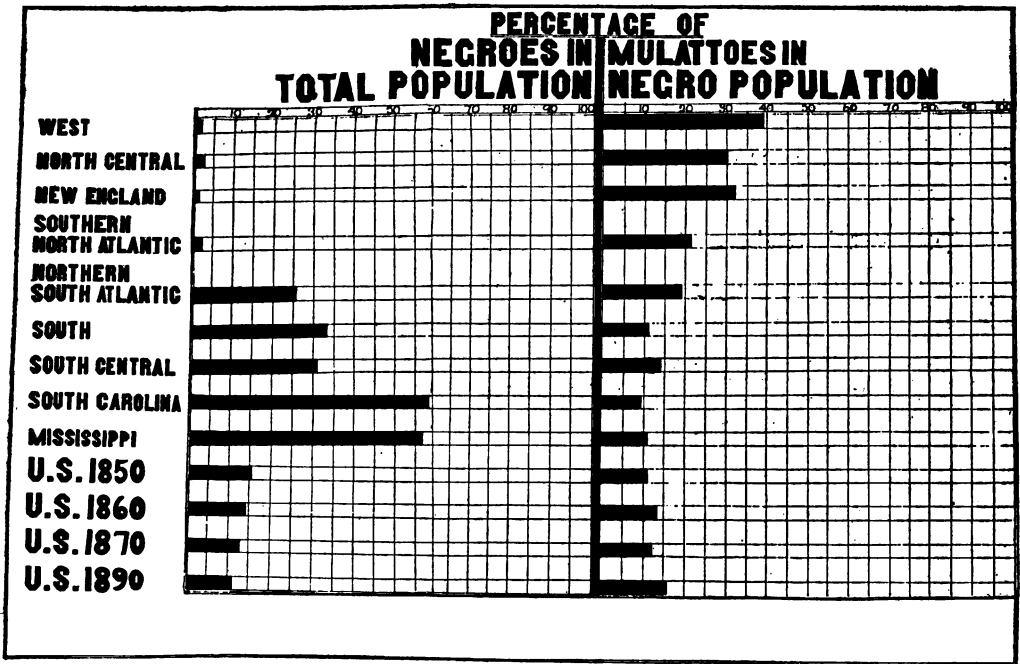
The charts used in this article were made by the Hampton students and the facts illustrated by them formed the basis of the classroom discussion. Following the classification of the census bulletin, the facts are grouped under the following heads:—Distribution and Proportion, Educational Progress, Economic Conditions, Vital Statistics and Rate of Increase.

Distribution and Proportion

A study of the statistics of distribution and proportion brings out two important facts well known in a general way but whose force is often overlooked in the discussion of the Negro problem: (1) the great preponderance of the Negroes in the South over the number in the North; (2) the large proportion which the Negroes form of the Southern population.

The general distribution for the whole country is presented in the first half of Chart A. The percentage of Negroes in the northern and western sections is hardly noticeable, while the Southern states range from an average of 35 per cent for the whole section to 58 per

CHART A



cent for South Carolina. The second half of this chart gives the percentage which the mulattoes form of the Negro population in the several divisions. The number and character of mulattoes are becoming increasingly interesting to students of the Negro problem. While the enumeration was attended with many errors, the results will at least point out tendencies and indicate general conditions. A comparison of the two parts of the chart shows that the larger the proportion of Negroes in a community, the smaller is the percentage of mulattoes. In accordance with this principle, the charts indicate a decrease in the percentage of Negroes in the United States but a slight increase in the percentage of mulattoes.

This table always arouses the class to an earnest discussion of the relative ability of the mulatto and the full-blood Negro. The question is doubly interesting because of the numerous requests for information on this point from students in different parts of the land and because of the conflicting testimony of learned men on the subject. It is the habit of certain men when writing about the evils of amalgamation to describe the mulattoes as the worst and weakest element of the race, but when writing of the progress of the race to ascribe all the ability and strength to this same class. It is well known that the majority of the leaders of the colored race are mulattoes and that over fifty per cent of the students at the leading schools for Negroes are of mixed blood. Neither of these facts proves the inherent superiority of the

mulatto. The superiority of position can be very largely explained by the advantages given to the mulatto both in slavery and in freedom. A study of the records of full-blood and mulatto students working under similar conditions at Hampton Institute has failed to show any marked difference in the percentage of high-grade students in the two classes. These observations indicate the character of the class discussions.

CHART B

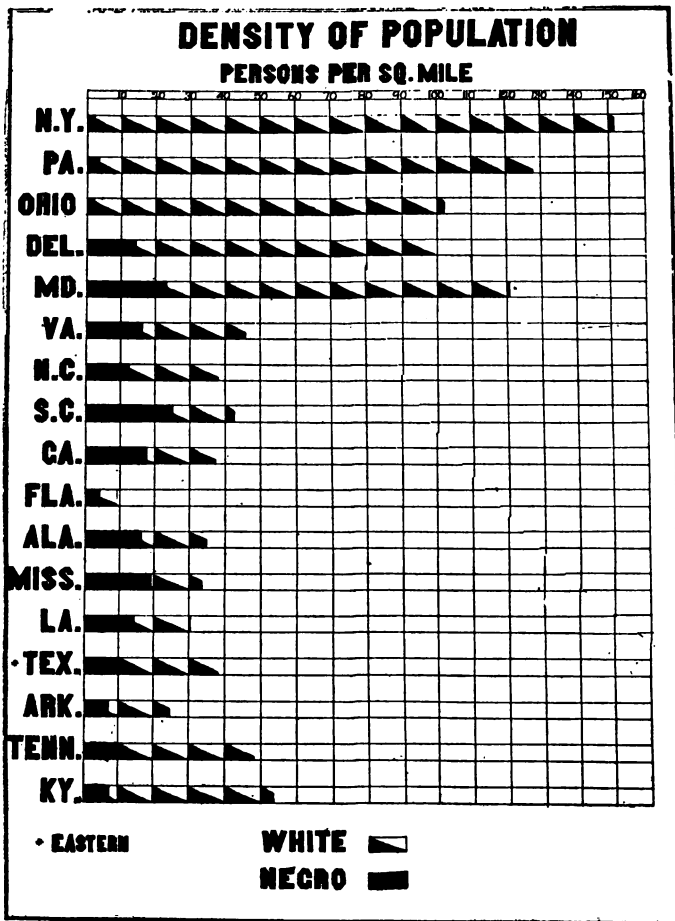


Chart B shows the distribution more definitely. Here as in all the charts the solid black ruling represents the colored people and the saw-edged stripes the white. The very short black lines for the three Northern states (inserted for purposes of comparison), with their long saw-edged marks offer a very striking contrast to the reversed conditions in the South. Ohio, with a white population of 102 persons to the square mile has but three colored, while South Carolina with a white population of only 18 per square mile has a colored population of 25

per square mile. Virginia, with a white density of 30 and a colored density of 16, is more typical of the relative density in the South. This marked contrast between the North and South is made still more significant by the fact that the average density of population of the South is less than half that of the Northern states, clearly showing the distribution of the people in the South to be rural.

CHART C

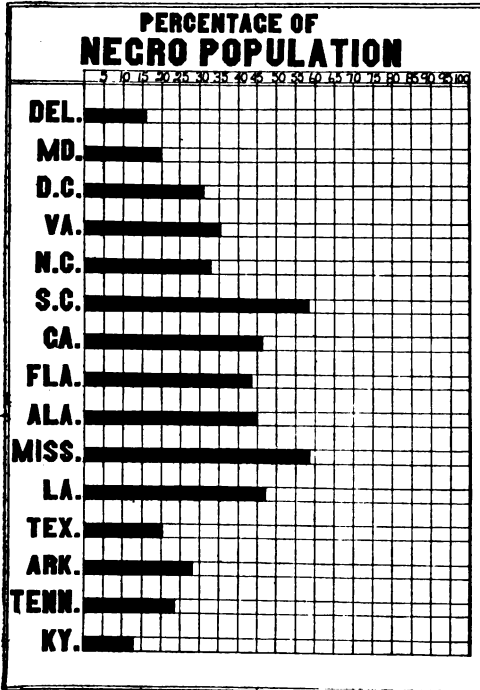
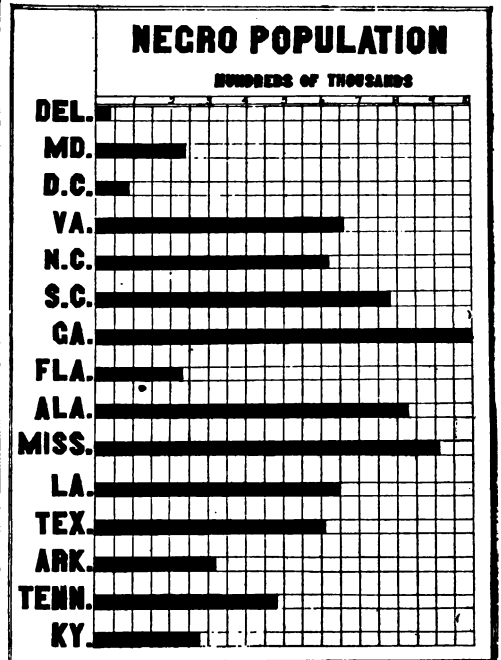
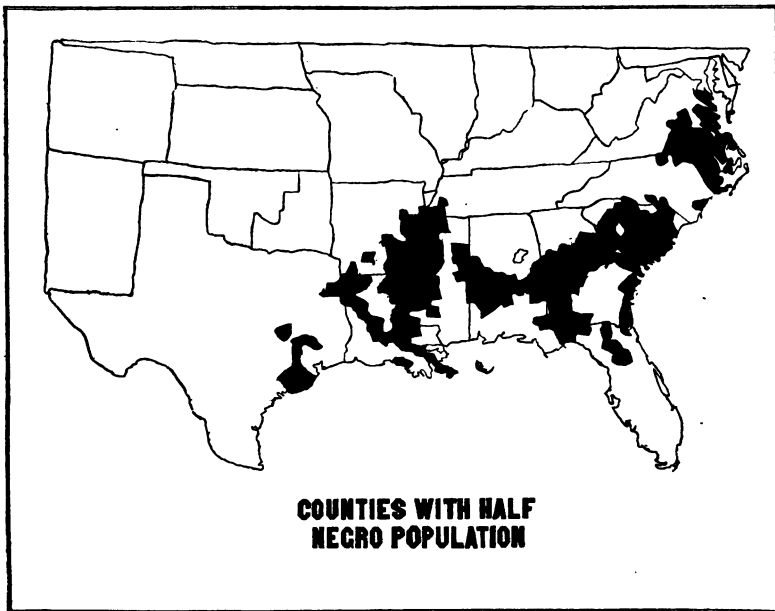


CHART D



The proportion of colored and white in Southern states is shown in Chart C. Mississippi and South Carolina, with a colored population of almost 60 per cent, immediately attract the eye. No other state reaches the 50 per cent mark, though Louisiana, Georgia, and Alabama are each over 45 per cent. Chart D presents merely the relative Negro population in the various Southern states. Georgia, with a million Negroes, has the largest absolute colored population of all the states.



According to the accompanying map, the large majority of the colored people group themselves into three so-called "black belts"; one in southeastern Virginia extending into North Carolina; the largest beginning in South Carolina and ending in western Mississippi; and the other extending along the Mississippi River from Tennessee to the Gulf of Mexico.

To sum up the subject of distribution and proportion, it is to be remembered that almost 90 per cent of the colored people of the United States are in the South, that they form a third of the population of that section, that about 80 per cent of them live in rural districts and small towns, that they form 11 per cent of the total population of the United States, and finally that from a ninth to a sixth of them are mulattoes.

Educational Progress

Chart E pictures the wonderful inroads which have been made on the illiteracy of the colored people. Beginning in 1860 with an illiteracy of almost 100 per cent, this proportion has been decreased to 44 per cent for the United States and 48 per cent for the South.

The solid black line is the illiteracy for 1900 and that with a white stripe is the decrease since 1890. Every state thus shows a marked change for the better. With the increased efficiency of the present school system over that of preceding decades and the determination of the colored people to supplement the public school funds, the outlook for the future is promising.

Though the decrease of illiteracy has proceeded with great rapidity, the situation revealed by Chart F indicates the tremendous work yet

CHART E

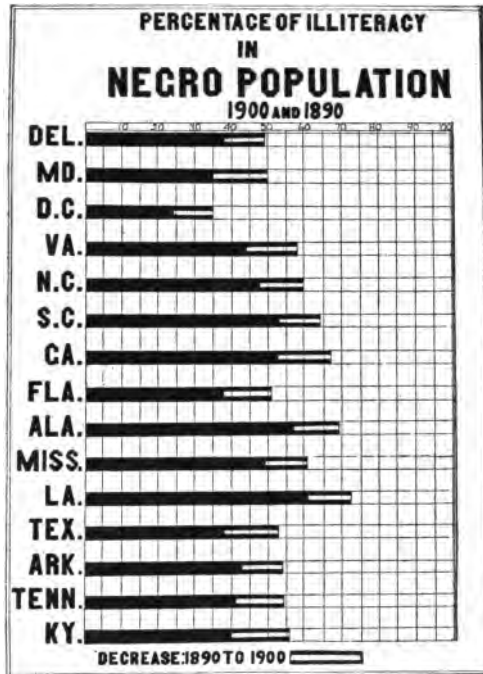
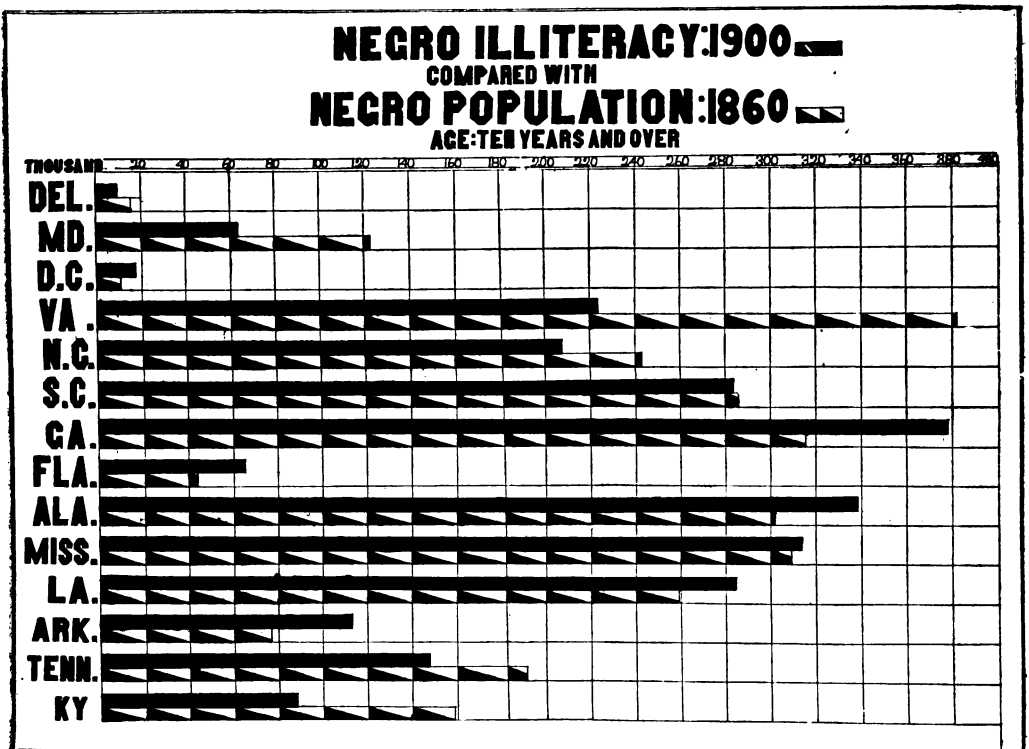


CHART F



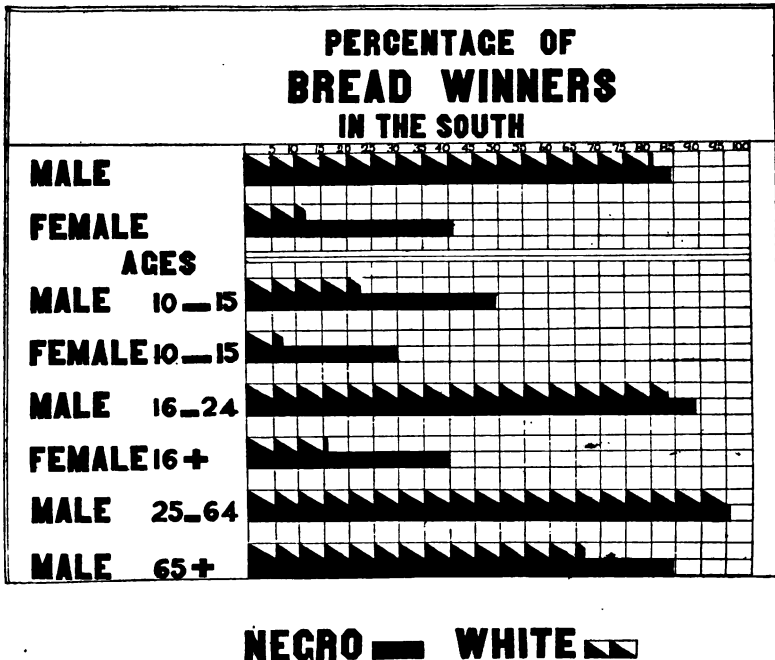
to be accomplished. The saw-edged line represents the total Negro population ten years of age and over in 1860; the black rule indicates the number of Negro illiterates in 1900. A comparison of these two lines brings out the fact that a number of the states have absolutely more illiterates ten years of age and over to-day than the total population of the same age in 1860. Of this number are Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, and the District of Columbia. The explanation of this fact is obviously the great increase of population. In 1860 the Negro population was but 4,400,000; in 1900 it had increased to 8,800,000. Forty-eight per cent of the population in 1900, the present Negro illiteracy in the South, is almost equal to the total population in 1860.

Combining the suggestions of these two charts with those to be presented later showing a decreasing rate of increase for population and a process of selection through a more thoughtful marriage relation, it is confidently supposed that the reckless increase of population will not continue to equal, much less to surpass the process of educating the illiterate.

Economic Conditions

The comparison of the white and colored breadwinners in the South as given on Chart G indicates the extent to which the Negro

CHART G



race is engaged in economic pursuits. At every age in both sexes it is seen that the number of colored breadwinners is greater than that of the whites. The most striking differences are in comparisons of the women and children, a fact accounted for by the larger number of women and children who are forced by the lower economic status of the colored race to contribute to the family income. While there are only five per cent more colored than white men at work, the number of colored women is almost four times that of the white women. The number of colored boys at work is double that of white boys and the number of colored girls is almost five times that of white girls in gainful occupations.

The percentages for the men between the ages of twenty-five and sixty-four are almost equal for each race. This is the age when men are expected to be at work. In advanced age when white men are retiring on their incomes and so decreasing the number of breadwinners, the old colored man continues to toil, as is indicated by the high per cent of colored breadwinners over sixty-five years of age.

While this chart does not show the quality or efficiency of colored labor, it does show that a commendable percentage of the race is engaged in gainful occupations. On the other hand it suggests the necessity of elevating the economic status of the race so that the children may be free to attend school and the women have an opportunity to care for the morals and hygiene of the home.

The distribution of the colored people among the various occupations, as indicated at the left side of Chart H on page 26, shows what a large per cent of them are occupied in agriculture and unskilled labor. Over fifty-two per cent are farmers and farm laborers; about thirty-one per cent are laborers, servants, and launderers; thus leaving but seventeen per cent for all other trades and professions.

At the right of the chart is indicated the per cent of change in each occupation from 1890 to 1900. The length of the majority of these lines is an indication of the fact that the Negroes are diversifying their work. There was an absolute increase in all but three occupations and in thirteen of the twenty-seven employments the Negroes occupied a larger proportion among all breadwinners in 1900 than they did in 1890. The most notable gains were in the following: nurses, 272 per cent; porters and store helpers, 147 per cent; miners 92 per cent; sawmill employes, 92 per cent; and janitors, 94 per cent. The absolute decrease of 6.5 per cent in the number of carpenters, 8.1 per cent in blacksmiths, and 2.6 per cent in seamstresses is not peculiar to the Negro mechanics. The white carpenters also show an absolute decrease; the white seamstresses increased but one per cent, and the blacksmiths but eight per cent.

In view of the large proportion of Negroes on farms, ownership of land is probably the best test of economic progress. The percentage of colored farmers who are owners in the Southern states is shown

on Chart I to range from 14 per cent in Georgia to 59 per cent, in Virginia. According to Chart J over one-fourth, or 27 per cent, of all Negro farmers in the United States are owners. The remaining 73 per cent are about equally divided between share and cash tenants.

The success of the Negro farmer is shown on Chart K by a comparison of averages for the white and Negro farmers for the South. The black band represents the averages for the colored farmer and the remaining per cent of each line is the average for the white farmer. The average acreage of improved farms operated by colored farmers is represented by 24 units, that of the white by 76, or a little over three times as many. The average of improved acreage of the colored farmer is thirty-six units, and that of whites is sixty-four, or about twice as large. This may be explained by the fact that the landowner usually rents to the colored tenants the land that has already been improved or is capable of improvement, keeping for himself the swampy or unimproved sections. The average value of the property operated by the Negroes holds the same relation to that of the whites as the acreage.

It is interesting to note that in the average value of farm products the colored average is represented by thirty-six or the same number as

CHART H

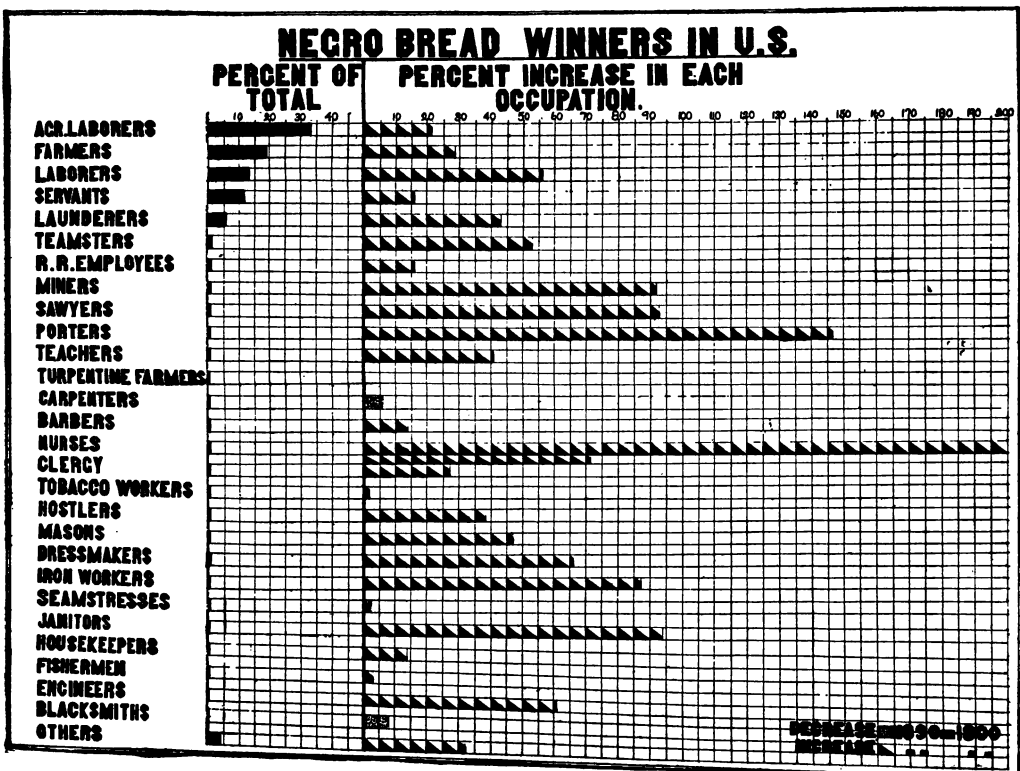
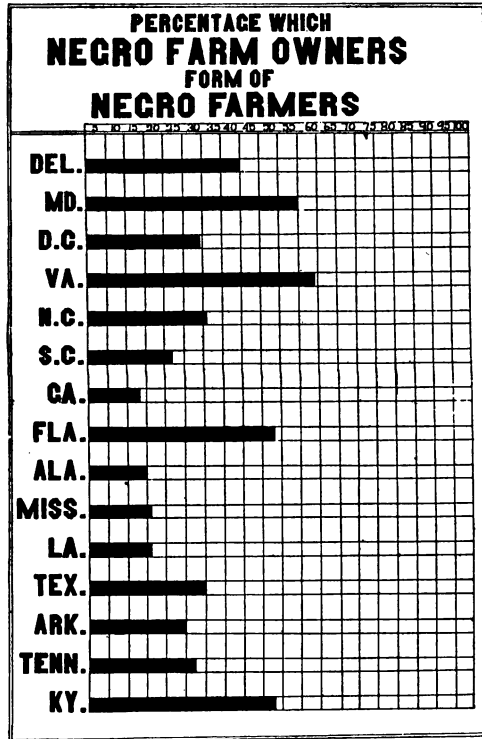


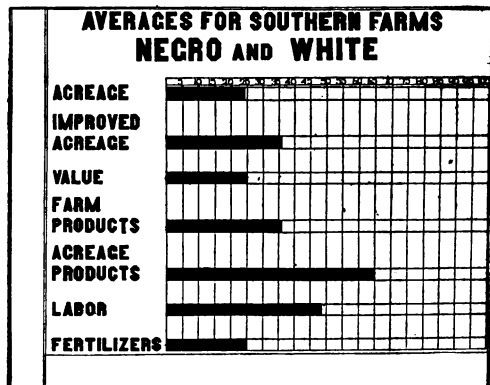
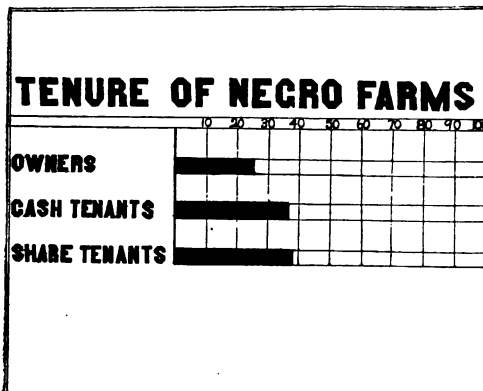
CHART I



his improved acreage. This shows that he is living up to his privilege in operating improved acreage. The most striking fact brought out by the chart is the average value per acre of products not fed to live stock. The average for the colored farmer is here almost twice that of the whites, or as 65 to 35. In the South Central the return for the whites is \$2.62 per acre, while that for the colored is \$6.71; in the South Atlantic the white is \$3.66, and the colored \$5.08. This is partly ex-

CHART J

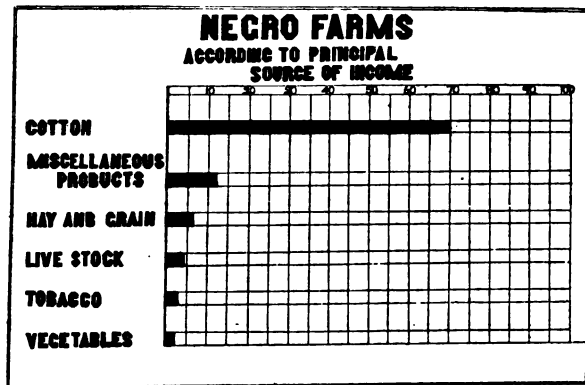
CHART K



plained, as Dr. DuBois suggests, by the fact that the acreage of the whites is more largely unimproved, but a more important cause of difference is probably that the returns are in cotton, cereals, and other products which are assigned directly to the acreage, whereas the white farmer receives a large part of his returns in the form of rent, live-stock, and other things not credited to the acreage. Nevertheless the comparison is not unfavorable to the colored farmer, and the large acreage return indicates creditable thrift and efficiency of labor.

Chart L, the last on economic conditions, classifies the farms of

CHART L



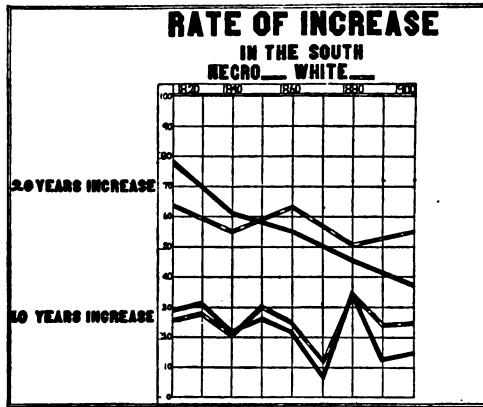
Negroes according to incomes. Cotton is the principal crop of 70 per cent of all their farms. The other crops seem almost insignificant in comparison. The following comment from Census Bulletin No. 8, is a striking statement of the contribution of Negro farmers to the farm products of the United States: "Though Negro farmers constitute but one-eighth of all farmers in the country, they cultivate one-half of all the cotton farms, more than one-third of all the rice farms, and one-seventh of the sugar farms. Though these farms are small, these percentages are evidence of quite a degree of industry."

The account of the economic condition of the Negro race as given by the twelfth census, while, of course, showing the lower status of a people but recently freed from slavery, is an evidence of commendable willingness to labor, a surprising efficiency in work, and a thrift in the use of the returns from labor that promise success in the future.

Vital Statistics and Rate of Increase

The upper lines of Chart M represent the rate of increase in twenty-year periods and the lower two in ten-year periods—this for the United States as a whole. The per cent of twenty-year increase for the Negroes in 1820 was seventy-nine, while that of the whites was sixty-three per cent. The twenty-year rate for the Negro has steadily decreased, ending in 1900 in thirty-three per cent. That for whites

CHART M

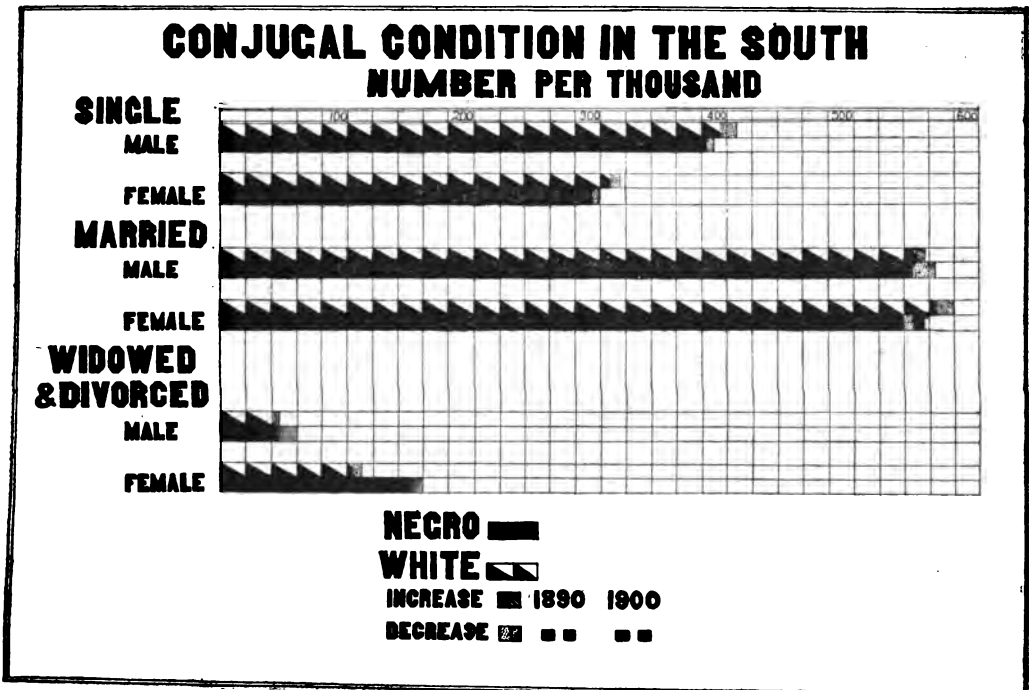


has gone up and down, ending in fifty-six per cent. The higher rate for the whites is largely explained by immigration.

The ten-year lines are much more irregular and uncertain because of the errors in the census of 1870. They agree with the twenty-year lines in showing a marked decrease, from thirty-three per cent in 1820 to seventeen in 1900 for colored, and from thirty-four in 1890 to twenty-five in 1900 for white.

The rate of increase is so closely connected with conjugal and vital statistics that these are discussed under this head. Chart N

CHART N



presents the number of single, married, and widowed and divorced persons per thousand of white and colored in Southern states. The barred sections at the ends of the bands indicate an increase from 1890 to 1900; the dotted sections represent a decrease. The first thought suggested by this chart is that the number per thousand of single and of married is almost the same for both races, the only marked difference being in the widowed and divorced class, which is considerably larger for the colored men and women. A more important matter is in the changes which occurred between 1890 and 1900. These may be summed up as follows: that the whites have decreased in the proportion of the single class and in those widowed and divorced, but increased in the proportion of the married, while the colored have decreased in the single and married, but increased in the undesirable class of the widowed and divorced.

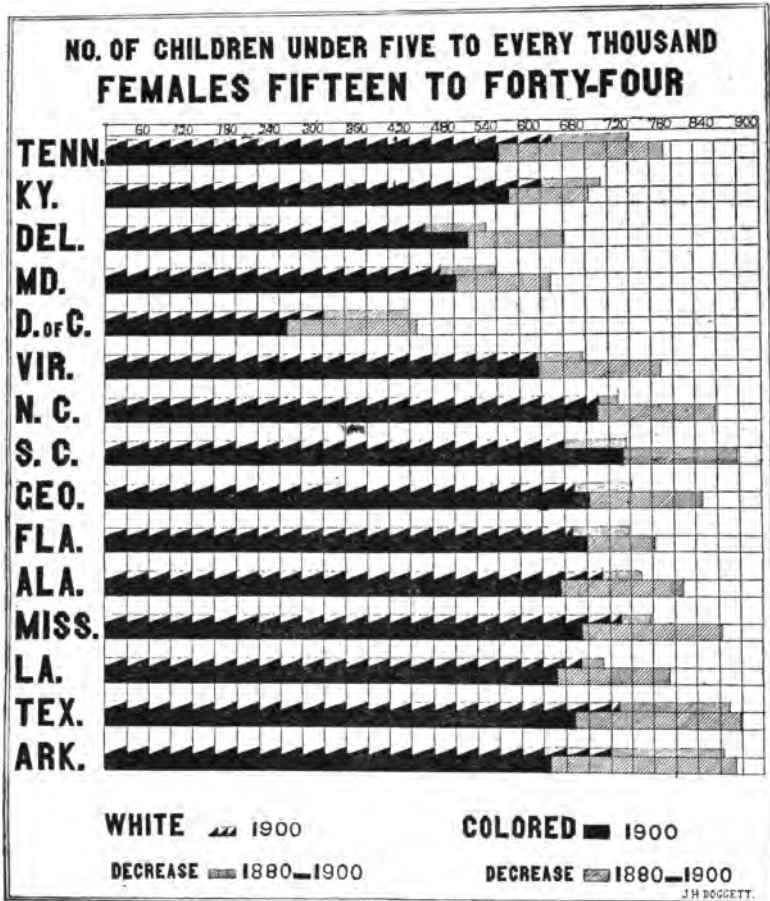
The existence of such a large proportion of the last class indicates a bad condition of the conjugal relation, whether the separation is caused by death, legal divorce, or voluntary separation.

Owing to the impossibility of obtaining records of the real birth rate, Professor Willcox has planned a substitute rate by stating the number of children under five to every 1000 women fifteen to forty-four years of age. The barred sections of the lines on Chart O indicate the decrease between 1880 and 1900. A comparison of these barred sections shows that the decrease for the colored has been on an average twice as great as that for the whites and in some instances four and five times as great. This remarkable change may be summed up in the statement that whereas in 1880 the proportion of children to 1000 colored women was higher than that for the white in sixteen out of eighteen Southern states, in 1900 the proportion for the colored was higher in only six states.

Chart P represents the number of deaths per 1000 of the population at the various ages. The difference between the death rate of the white and colored children under five years is startling—118 as against 49. With the exception of the final category (65 and over) the rate of Negro deaths is twice that for whites in each of the remaining groups. The rates are based upon the statistics of registration districts composed largely of Northern states and cities and including only thirteen per cent of the colored people. This fact somewhat lessens the value of the comparison, inasmuch as the majority of the Negroes live in the rural districts of the South, where the death rate is lower than it is in the city. On the other hand the death rate of Negroes in cities is partly lessened by the fact that the city Negroes are more largely of the adult age and of the female sex than in the rural Negro population.

Though the general death rates of 30.2 per thousand for Negroes and 17.3 for whites are probably not exact, they are sufficiently so to indicate a much higher rate for the colored than for the white. There is only one favorable fact with regard to these death rates; namely,

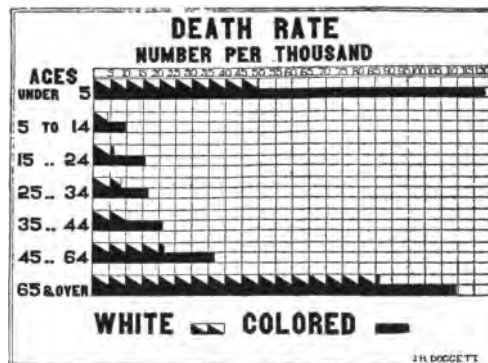
CHART O.



that they have both decreased in the last ten years.

The situation presented by these statistics on vital and conjugal conditions would seem to point to the extinction of the Negro race in

CHART P



America. Some statisticians have predicted this result. This prediction is very improbable for several reasons. The time of observation has been entirely too brief to justify such a conclusion. The present conditions do not afford a sound basis for such a generalization, because the race is undergoing an abnormal economic and social struggle.

The decrease in the birth and marriage rates may be interpreted as an indication of thoughtfulness in the marriage relation, of a determination to defer marriage until the ability to care for the family is acquired. It may be inferred from these facts that the past rate of increase for colored people, so large that society could not impart to them even the rudiments of reading and writing, is to be reduced to a selected increase which can be educated for the duties and responsibilities of a democracy.

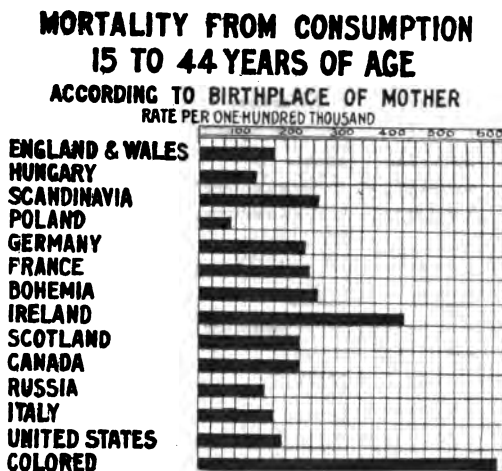
V TUBERCULOSIS AMONG THE NEGROES

MY first aim is to show the tremendous importance of the study and prevention of tuberculosis among the Negroes of the United States. While it is well known that this disease is quite prevalent among Negroes, few if any of us know the extent of this prevalence, and I fear that none of us realize the serious effect of it upon the vitality of the nation and particularly upon that part of it which dwells in our cities.

The seriousness of the problem presented by consumption in any race depends upon three facts : (1) The extent of the disease within the race ; (2) the proportion which the race forms of the total population ; and (3) the proximity of the race to other races.

A glance at Chart I shows that the death-rate for the colored people is from two to seven times that of any other race, with the exception of the Irish, whose death-rate is about two-thirds that of the colored. As to the extent of consumption, this chart proves that the Negro death-rate is far greater than that of any other people.

CHART I



A comparison of the proportion which these foreign peoples form of the total population emphasizes the seriousness of the condition among the colored people. While the Negro people are eight millions and a half, or 11 per cent of our population, only five of the twelve nationalities here mentioned are over a million in number. The Germans number six millions and a half, but their death-rate is only one-

third that of the colored. The English, the Canadians, and the Scandinavians are each a little less than two millions. With a death-rate of less than a third of that of the colored, their tuberculosis problem, together with that of the other nationalities noted on the chart, becomes almost insignificant. Only the Irish offer a tuberculosis problem which is at all comparable with that of the colored race. But the proportion of the Irish is only one-half that of the Negroes and the death-rate is only two-thirds. Combining these two items of death-rate and proportion, we can say that the danger to the nation of tuberculosis among the Negroes is four times that among the people whose mothers were born in Germany, six times the danger among Canadians, fifteen times the danger among the Italians, and twenty times the danger among the Polish people in this country.

This danger is still further increased by the proximity of the colored race to the other races. We are deeply moved by the fact that

CHART II



the Indian race is succumbing so rapidly to this terrible disease, but the effect of this high death-rate upon the vitality of the nation is very small, (1) because the Indian population is less than one per cent of the people in the United States, and (2) because this small number is living apart from the other people of the country.

The extent of Negro proximity and the universality of a high consumption death-rate is by indicated Chart II. In the cities of the South with a Negro population ranging from 25 per cent in New Orleans to 56 per cent in Charleston, South Carolina, the death-rate of the Ne-

groes from tuberculosis is two and three times that of the whites. Though the proportion of Negroes in Northern cities is small, the actual number is quite large. New York and Philadelphia, each with over sixty thousand Negroes, have a very high death-rate from tuberculosis. Boston, with a Negro population of about twelve thousand, has the highest rate of Negro mortality from consumption of any city in the United States. According to the census of 1900 for the District of Columbia the mortality of the 87,000 colored people from consumption was 448, while that for the 172,000 whites was 403. Thus a little over half of the total number of deaths is credited to a third of the people. If, as was stated in *Charities* for May 12, there is one consumptive to every one hundred Washingtonians it follows that there are one colored and one white consumptive to every two hundred Washingtonians.

This proximity is not merely that of the Italian laborer who works on the highways or in coal mines or on public buildings and dwells in a section of the city quite apart from others. The colored people of our cities are primarily engaged in domestic service. They are the cooks, the waiters, the porters; they wash the linen and clean house; they enter the sleeping-room, the kitchen, and the dining-room; they are the nurses of the children, and in a hundred ways touch the innermost parts of many homes.

A study of Chart III increases the conviction that consumption among the colored people should receive most careful attention. The highest mortality for whites is from nervous diseases; the highest for colored is from consumption. Over one-fourth of all deaths among colored people are due to consumption and pneumonia.

In view of all these facts; namely, that the mortality from consumption is higher for Negroes than for any other people; that the proportion of Negroes in the United States is greater than that of any other special class; that the race is so closely related to other races by its occupations; and that consumption is the most potent cause of mortality for that race—in view of all these facts, it would seem that this association, engaged in the study and prevention of tuberculosis, should take some definite steps to study and prevent this disease among Negroes.

Having established the overwhelming seriousness of consumption among Negroes in relation to the vitality of the nation, let me now state the more important facts pertaining to the causes and extent of the ravages of this disease upon the Negro race both past and present. And here let me make due acknowledgment for my facts to Miss Lillian Brandt, Mr. Frederick L. Hoffman, the Census of 1900, and the colored physicians who were kind enough to reply to my letters.

Chart IV, based upon facts obtained by Mr. Hoffman, supports the commonly accepted view that mortality from consumption among Negroes was very much lower before the Civil War than it has been

since that time. For the whites there has been a regular decrease from 1822 to the present time, with the one exception of the period 1875-1884. The mortality for the Negroes, on the other hand, while slightly less than that of the whites, before the war, increased at a tremendous rate between 1865 and 1884 until it became two and a half times as great as that for the whites.

CHART III

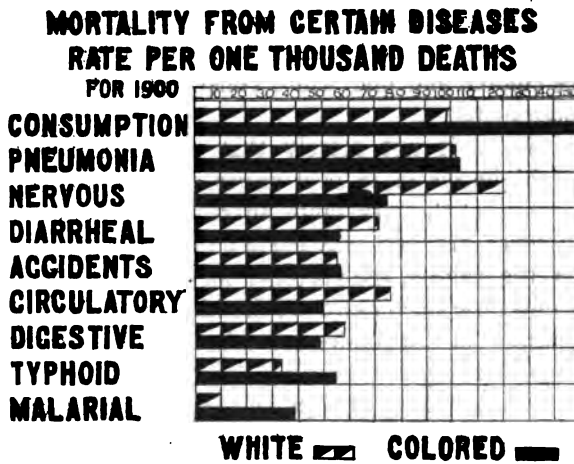
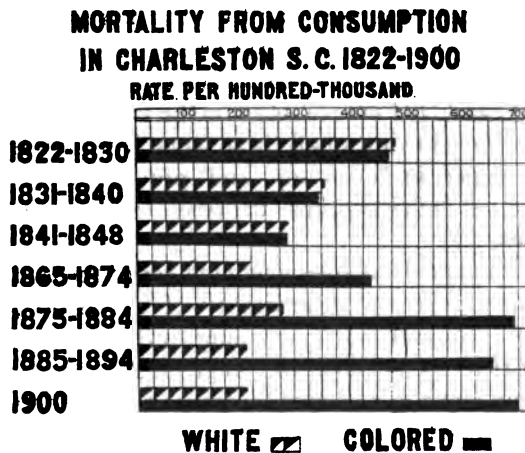


CHART IV



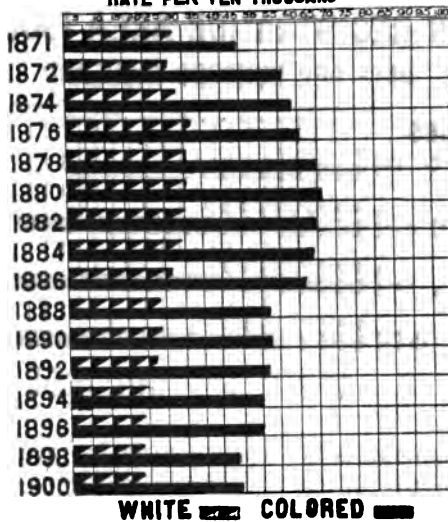
The movements of the mortality rates are very well pictured by Chart V, also based upon facts arranged by Mr. Hoffman. It is interesting to note that the length of lives for white and colored var-

proportionately. From 1871 to 1880 there was a gradual increase in the rates for both races. Since that time there has been a corresponding decrease, so that in 1900 the rate for the whites was slightly less than in 1871, and the rate for the colored had become the same as in 1871.

The most striking fact shown by Chart V is the high death-rate for colored children. While the rate for adults of the colored race is about twice that of the whites, the rate for colored children under 15 years is over seven times that of the white children. The greatest mortality for Negroes is between the ages 16 and 44 years; that for the whites is at the age of 65 years and over. In this respect the colored race is similar to the Irish, the Italian, and the French.

CHART V

**MORTALITY FROM CONSUMPTION
IN SOUTHERN CITIES 1871-1900
RATE PER TEN-THOUSAND**

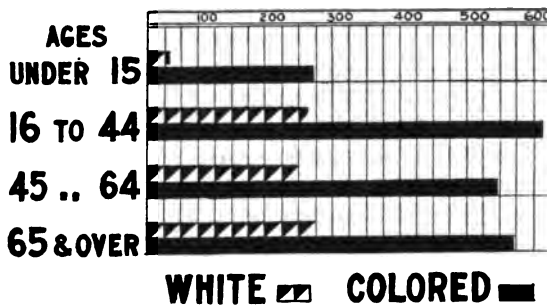


I have deliberately avoided all discussion of causes in all that I have said in order to make clear the prevalence of the disease among the race and the seriousness of that fact in relation to the vitality of the nation. The discussion of the cause of the high death-rate is profitable only in so far as it assists us in our efforts to stamp out the disease. This is a self-evident statement, but one that should be emphasized for the reason that at this point friends usually become unreasonable, and separate, the one class inclining to ascribe the prevalence entirely to racial characteristics and the other class ascribing it

altogether to environment. Let me quote from an article by one who attributes the mortality to inferior physique and lower vitality: "The higher mortality of the Negro population from consumption and other tuberculous diseases, writes this well-known statistician, "is, unquestionably, primarily the result of race." In the very next paragraph he writes regarding the decrease for the decade 1890-1900: "As far as it is possible to judge, the decrease in the mortality from consumption has been largely the result of an improved environment affecting both races to practically the same extent." These two remarks seem to contradict one another. If race characteristics are primarily the cause, it would seem that improvement of environment would not affect both races alike. The extent to which the racial element enters into the cause of tuberculosis has not yet been determined. No individual or society has yet studied the case of the Negro sufficiently to say whether the racial element plays any part as a cause of this disease. The in-

CHART VI¹

**MORTALITY FROM CONSUMPTION
IN REGISTRATION AREA 1900
RATE PER HUNDRED-THOUSAND**



fluence of environment is so tremendously in favor of tuberculosis among this people that it has been practically impossible to eliminate it sufficiently to discover the racial element. Few of us realize the great difficulties under which the race struggles. In our cities they live in the poorest houses. Even those who can pay for better homes are often compelled to occupy unsanitary dwellings. A third of the race is yet living in one-room cabins. The possible danger of such an existence is indicated by a fact which I discovered last year in a so-called two-room cabin. Two-thirds of the space in one room was filled by a stove and a table, one-half of the other room was filled by a bed. In this house thirteen children had been born since the war and twelve of the thirteen had died when they were children.

¹ The blocks of these charts are loaned to the SOUTHERN WORKMAN by Lea Brothers & Co., Philadelphia.

Almost one-half of the race is illiterate. The consequence of such a degree of ignorance upon the health of the race is far greater than we can realize. One ignorant father whom I know has infected his wife and nine children. Seven of these children cannot walk. The man is now dead, but the consumptive mother, at the brink of the grave, continues to wash for the white people of her city and her two sons work in barber shops. The unusual and heroic struggle for an education under adverse conditions is often a potent cause of consumption among colored students.

The economic disadvantages of the race develop an environment which contributes much to the increase of mortality from consumption. It is well known that the majority of tuberculous cases in all races are from the laboring and servant class, and from that part whose weekly wage is ten dollars a week and under. This is true not only because the laboring and servant class is large, but because the rate of mortality is higher for that class than for any other class of noticeable number. When it is remembered that over 80 per cent of the Negro race belongs to this class, their economic disadvantages assume proportions which totally eclipse any racial predisposition.

It is not only in consumption that the race shows signs of its suffering. Its death-rate is high in almost all diseases, and the general death-rate is higher than that of the whites in almost the same proportion as that for consumption.

What is the cause of the tremendous decrease in birth-rate for the last twenty years—a decrease two and three times as great as that for the whites? It is another evidence of unfavorable environment. It is the evidence of the suffering of a race struggling upward under difficulties. For practical purposes the racial predisposition is a negligible quantity. There is enough to keep us busy for some years to come in correcting the more apparent causes of consumption among the colored people without losing any time or energy in quarreling over racial predisposition.

What is being done to change the situation?

I have searched diligently for any evidence of activity in behalf of the Negro consumptive. The result of the search is very meagre for two reasons: (1) because the states and cities and colored physicians with whom I have communicated have neglected to answer my requests for information, and (2) because the efforts in behalf of the Negro are "few and far between." The Charity Organization Society of New York City has an excellent committee at work on this subject. Washington has twenty-four beds in four shacks or tents located on the workhouse grounds for people too poor to go elsewhere. I am glad to note that the local authorities are awake to the conditions and the necessity for relief, and I hope that ample provision will be made for the Negroes as well as for the whites. The Southern states are awakening to the need of sanatoria and of legislative action for the prevention of

this disease. Up to this time very little has been done even for the whites, and I cannot discover that anything has been done for colored consumptives, aside from some free dispensaries and an out-door department in connection with the State Insane Asylum for Negroes at Petersburg, Virginia. The medical associations of several Southern states are beginning to create public opinion favorable to the erection of sanatoria, and in some instances special reference is made to the necessity of provision for Negro consumptives. Notable among these is the Virginia association with Dr. Paulus A. Irving of Richmond, and Dr. Grandy of Norfolk as a special committee, which opens its report with the following significant recommendation: "We recommend the organization of anti-tuberculosis leagues throughout the state for the education of the people, not forgetting that the most important work is to be among Negroes and the other working classes." Quite in line with this recommendation are the following words written by Dr. Oppenheimer of Richmond, upon the sanitary conditions in that city: "If we wish honestly to reduce our death-rate, we must extend our city limits and give more attention and money to the care of the Negroes." The *Richmond Times-Dispatch*, commenting editorially on these words, wrote: "We talk much of our influence upon the black race; but we must never forget that the black race exerts a reflex influence upon us. If we do not help lift them up, they will help to pull us down." These sentiments must be encouraged. The 1700 colored physicians of the land must be enlisted in the cause. The Negro conferences held annually at Atlanta, Hampton, Tuskegee, and other schools for Negroes must be interested in the subject. The colored ministers must be informed of the ravages of the disease upon their people, and urged to speak to them about it. Southern states and cities must be aroused along the lines mentioned by Drs. Oppenheimer, Grandy, and Irving, of Virginia, so that they may provide hospital and sanatorium facilities open to Negroes.

V SOCIOLOGY AND SOCIETY

NO one misunderstands the phrase "social equality" as used in the discussion of the Southern situation, and yet very few have any conception of the real meaning of the term "social" in that phrase. Nor is the ignorance limited to this combination of words. The use of the term is more frequently ambiguous than definite. Differences or similarities in the physique, or in the economic standing, or in the literacy of individuals and of races are generally recognized and stated in measured terms; but differences in the dispositions, in the mental and moral characteristics, in the formation and efficiency of such organizations as the home, the church, the club, are noted by very few, and then only in very indefinite terms. These are the definitely social or sociological elements which are usually overlooked or taken for granted because they are supposed to be either practically alike in all races, or immeasurable by numerical gradations.

Possibly the most impressive contribution in the sociological course at Hampton is the realization of the truth that beyond differences in physique, in economic possessions, and in literacy, there are other vital differences in the dispositions, in the mental characteristics, and in the social organizations of races. The study of economics reminds the pupil of social gradations based on wealth, and enlightens him as to some of the individual characteristics and social forces that have brought about these gradations and that will enable him to pass from one grade to another. The Census Reports give the status of different communities and races according to literacy, ownership of land and other property, death rate, birth rate, marriage relations, occupations, and crime. These facts, which admit of exact numerical description, the students have considered, and some of the items have contributed to their sociological knowledge. Beyond these numerical statements of births and deaths, of marriage and divorce, of migrations and amalgamations, are a set of valuable facts left to the mercy of historical novelists who are usually more anxious to tell a good story than to tell the truth; or, what is worse, they are exaggerated and distorted by the inflamed imagination of some "social reform" novelist. A careful description of these facts in terms of "more or less," instead of in terms of "most and least," would contribute greatly to the solution of this vexed situation in the South. Of this sound and helpful character are such splendid publications as "The Present South," by Edgar Gardner Murphy, the Atlanta Conference Reports, and "Up from Slavery."

The course at Hampton is based upon the outlines and publications of Professor Franklin H. Giddings of Columbia University. His "Elements of Sociology" is used as a text-book, with frequent references to works descriptive of Southern and Indian conditions. In the description of facts which do not admit of exact numerical statement,

Professor Giddings's scheme is used with good results. This provides for a division of the possible activities into four parts :—

Large majority	75 per cent or more
Small “	50 to 75 per cent
Large minority	25 to 50 per cent
Small “	25 per cent or less

The value of this fractional division in answering may be illustrated by the following sentence from a pamphlet on the Negro, issued under the seal of a large university and therefore supposed to be scientifically accurate :—

“Many matings are consummated without any regular marriage ; many Negroes do not know their own fathers and so little are the ties of kinship regarded that near relatives are often unknown, and, if possible, less cared for.”

Such a statement is exceedingly misleading, and therefore cruelly unjust. The term ‘many’ can refer to the large majority or to the small minority. It can refer to such a large majority that it may include a majority of the 52 per cent literate as well as of the 48 per cent illiterate; or it may refer, as it properly should, to the small minority composed of those whom slavery separated from their parents, and to that criminal or indifferent element that does not come under the influence of education or religion. The most liberal estimate of such an absence of parental relationship would place it far down in the large minority. Even so it would indicate a condition serious enough to awaken our anxiety.

Following the general divisions of sociology given in Professor Giddings's “Inductive Sociology,” the course is divided into four parts: Social Population ; Social Mind ; Social Organization ; and Social Welfare.

Social Population

This subject includes the study of the relation of population to natural features, such as fertility of soil, kind of crops, waterways, and rainfall. A good illustration of this is offered by a comparison of the “cotton belt” map with the so-called “black belt” map which shows where the mass of the Negroes dwell. The sections colored to indicate the cotton areas are almost identical with those representing the location of Negro populations. The distribution of the colored and Indian races in different sections is considered according to the facts already given in the charts based on the United States Census. An effort is made to understand the meaning of the decreasing birth rate for these two races and the relation of this to the more slowly decreasing death

rate. The conclusions usually reached are that the first duty is to teach the people that the care of children is a sacred undertaking, and that family responsibility should be assumed only after careful consideration of the economic outlook and the individual's ability to care for and educate the children. If the realization of this responsibility is the cause of the decrease in birth rate, the present decreasing rate of increase of population is desirable and will soon reach a point where the decrease in births will cease, a movement to be accompanied or followed by a rapidly decreasing death rate, ending in a normal increase in population similar to that of the whites. It is the fear of many of the students that there are other causes at work in the decrease of the birth rate, chief of which is the consciousness of oppression, economic, political, and social.

The discussion of the status of the mulatto is inevitable in this section. The results of this discussion have been given under the chart on that subject. In addition it may be stated that there is a strong feeling among the Hampton students that amalgamation under present conditions is an immoral social process. What it was in the past it is useless to discuss; what it will be in the future, no one can tell.

Social Mind

The study of the *social mind* enables the pupil to recognize the various grades of mental and moral activities. He can see that feeling or emotion prevails in one group, and that reason or deliberation is present in another; he realizes that tradition and custom bind one set of people, while another set combines tradition and reason into a progressive and helpful public opinion. Most important of all, he understands that the social mind, as the individual mind, passes through various stages, beginning with the simplest form in which the impulsive motor action is the controlling condition, passing through the more passive emotional stage to that of belief in some one or few principles, and finally developing into the rational or intellectual type represented by the truly educated man.

**Types of Character*—The great difficulty that the ordinary observer of human nature has to deal with in the study of types of character is the seemingly countless variety he encounters. Nor is he sure which of the many possible principles of classification should be adopted. An application of any principle chosen, however, will test its fitness. The chief argument in favor of the one here followed is that it presents the steps which the individual has taken in his evolution to the highest state.

In the development of a rational mind man did not thereby lose the instinctive and the emotional elements of his nature. In the first

*"Sociology of a New York City Block," by Thomas Jesse Jones, pp 78 and 86

stages of human society life was simple. Man was but one grade above animal. Muscles were strengthened in the struggle for existence, and pleasure was found chiefly in muscular contests. There was but one type of character—the *forceful*.

With the development of material resources there came time for ease and pleasure. With the increase of wealth arose social classes and a new character type appeared—the *convivial*. Then pleasures more emotional and less arduous in their nature than muscular activities were selected.

As the sense of responsibility arose individuals here and there, reacting against convivial excess, began to take extreme positions upon questions of pleasurable indulgence. Impetuous dispositions, awakened to a sense of duty, could not stop short of severe self-sacrifice and rigorous discipline. The *austere* type of character emerged.

Extreme types, however, are never stable, and in the course of time a counter reaction produced the type which judges all conduct by broad, rational standards. This is the *rationally conscientious* type.

* *Types of Mind*—Instinct, emotion, intellect, disposition, and character are but differentiations or varying manifestations of mind in its totality. According to the kinds, quality, and strength of these manifestations, and their relative proportions, do we discover types of mind in general.

In the lowest type instincts are strong, ideas are elementary, intellectual processes hardly get beyond perception, and the organism responds almost automatically to stimuli, either external or the internal stimuli of idea and feeling. This is the *ideo-motor* mind.

The next highest type is *ideo-emotional*. Imagination now plays a considerable role and response to stimulus often takes the form of a volatile emotionalism.

When one idea, or set of ideas, such as a religious belief or other conviction, controls the mind so that it becomes intolerant of any beliefs but its own, the type is *dogmatic-emotional*.

When finally the mind is capable of careful reasoning and weighing of evidence, the emotions and all specific ideas being under subjection, the mental type may be called the *critically-intellectual*.

The study of the *impulsive motor* and *emotional* types of society centers around three laws, which the pupils verify by numerous incidents which they recall from their own experiences. These laws are as follows :—

“Impulsive social action is commenced by those elements of the population that are least controlled.”

The first example, while presenting a ridiculous and laughable situation, is a true picture of the succession of events in some of the most serious mob actions in the world's history.

* “Sociology of a New York City Block” by Thomas Jesse Jones pp 78 and 86

Example 1—I went to a festival on Saturday night before leaving home for Hampton, and witnessed a great excitement. One young fellow stepped on another's foot. A quarrel ensued and then a fight began. Someone blew out the light and another person fired a revolver out of the window. Women began to scream, and both men and women jumped out of the windows. The young man who started the quarrel was a very impulsive fellow.

Example 2—A large church was filled with people and there was such a rustling that the people could not hear the speaker; someone said "Quiet." It was thought that the person said "Fire!" and those who were least self-controlled began to scream and rush for the door. Impulsive social action seemed to flow from one to the other. As a result, many lost their lives and a great many were injured. Those who possessed self-control sat still and afterwards found that the excitement or panic was caused by the word "Quiet."

Example 3—One night when the lights in a large dining room went out, the least self-controlled of the people in the room began to throw bread crumbs around the dining room.

"Impulsive social action tends to extend and intensify in a geometrical progression."

Example 1—From the few who started the impulsive social action referred to in Ex. 3 above, it tended to extend and intensify until a large number were engaged in the occupation, and bread crumbs were scattered all over the floor.

Example 2—I remember a special instance at a revival meeting where the minister was preaching in an emotional tone, and the people had begun to "moan;" a woman "got happy," the "moaning" increased, then several others "got happy." This moaning and calling aloud to God continued to increase until the whole meeting was a mass of great excitement.

"Impulsive social action varies inversely with the habit of attaining ends by indirect and complex means."

Example 1—People without education are more likely to use indirect means of accomplishing an end. For instance, a skilful road engineer will look carefully over the whole road before he makes his plans, while one who is not skilful will waste a lot of money trying to build a road over marshy ground or over hills.

Example 2—I saw a good illustration of this law at the Whittier this year between the critic teacher and myself. That is, in the difference in our methods of teaching. I would teach a boy a problem or try to explain a sentence to him which he found very difficult to understand. The critic teacher would then come and explain the problem to the boy in a different way from that which I used, probably giving some illustrations of so many apples or so many oranges, or she would bring in some sentence which the boy had had and make him see the connection. By going at it in this indirect way, she would often explain it in half the time and with much better results.

Example 3—Two summers ago two men came to a serious difference about a certain matter. One of them, a man of low type, said some things to the other which were a serious reflection upon the other man's character. The man who was being insulted acted

considerately in the matter. He went to the authorities and stated the case. The other man was dismissed from the position he held in the firm.

The influence of a warm climate in developing the emotional element in a race or community is readily proved by comparing the races at different parts of the world, but more vividly by comparing the people in different sections of this country, or in different parts of the same state. The colored people of Piedmont, Virginia, not only because they have come under the influence of the Scotch-Irish in western Virginia, but because of the more invigorating climate of the mountains of that part, are less irritable, impulsive, and emotional than those of Tidewater Virginia, with its moist climate. The effect of a warm room upon an individual or group of individuals is readily seen in the increased ease with which the evangelist can arouse his congregation to the frenzy of a religious revival when his church is well-heated or over-heated. Other conditions which contribute to emotional, impulsive, or mob action are a low average of intelligence or the presence of a large, unwieldy crowd. In the instances of impulsive action given by the students, almost all of these conditions are present.

The study of the *formal* or *traditional* stage in the social mind leads to a knowledge of two laws bearing on the social force of tradition.

1 "Tradition is authoritative and coercive in proportion to its antiquity."

Example 1 Before a member of the Pawnee tribe is buried, his best horse is brought beside the grave and shot. They believe that if they do so the horse goes along with his master to the "happy hunting grounds," where he will be of future service to him.

Example 2 The average colored Southern farmer has always held to crude methods of farming which have been handed down by his people before him. These are in turn forced upon his children, who accept them from lack of knowledge of anything better.

2 "Tradition is authoritative and coercive in proportion as its subject-matter consists of belief rather than of critically established knowledge."

Example 1 Not having the full knowledge of the white man's ways and customs, some Indians believe that if they sit for a photograph death is sure to come soon.

Example 2 A farmer's son who goes away to an agricultural school learns from experiments and actual work the best methods of farming. He returns to his community, knowing that he cannot change his father's ideas by talking or forcing, so he goes ahead with his work and when the crops begin to come up—not from primitive

methods, but from those which are scientific—the older farmer begins to realize that his son has a knowledge of farming and consequently adopts his son's methods without any coercion on the son's part.

Example 3 Whenever and wherever Grandma hears wood on the hearth sputtering and singing, she says, "quarreling." Some discord in family affairs is sure to follow, she thinks, and she commands us to sprinkle a little salt in the fire, following this injunction by the recital of various experiences she has had, and she knows whereof she speaks. One who did not absolutely know better might be likely to believe all she said, but if he knows the different kinds of wood and something about the sap, he can explain why they burn as they do. He does not, however, intimate this to her, because he knows that others will not be seriously misguided by her unfounded belief.

These laws and the illustrations given by the pupils present the character of the formal or traditional element of the social mind. The development of this stage from the impulsive actions of the earlier stage into the habitual activities which later become customs and forms, limiting the activities of succeeding generations, is a very interesting process.

These customs are strengthened by various devices which the people have unconsciously found effective. One of these is to select some emblem, some striking word or phrase which will quickly arouse the allegiance of the group to immediate response. Such an emblem or shibboleth in national life is the flag. In church life, the denominational name or some words from the creed become the rallying cry. In race conflicts, some phrase easily understood and indicating the most unpleasant phase of the situation is selected. "Negro domination," or "social equality," arouse some people to a degree of emotion entirely unwarranted by the actual facts in the situation. "Negro independence" is a shibboleth used by a certain number of Negroes to persuade the race into their own power and away from the influence of the whites. The power of this phrase has been growing in the ranks of those who are more influenced by unfounded beliefs and hearsay evidence than by actual knowledge.

The distinction between belief and knowledge is emphasized because belief is the strength of superstition and the foundation of blind prejudice. The illustrations given in connection with the laws of tradition bring out the difference between belief and knowledge. *Belief* is a feeling that something is true or untrue; it is not the result of a careful examination of the facts related to that something, but chiefly a form of emotion. "*Knowledge*, on the other hand, is truth that cannot be overthrown by any processes of testing or criticism."

This formal stage of the social mind, in which tradition is the controlling force, is succeeded by that of *rational public opinion*, combining the best impulses of the first stage and the useful traditions or beliefs of the second stage with critically established knowledge.

The study of these three stages in the development of the social mind and character is of great value to the pupil in that it gives him confidence that the present condition of his people is merely a stage and not a permanent condition; in that it enables him to recognize the weaknesses of his people the more readily, especially those faults usually overlooked in an eagerness to develop the economic side; and in that it calls his attention to the highest stage toward which he must strive to educate his people, by correcting their faults and encouraging their virtues.

The different social types, having been thus explained, the pupil is now prepared to understand more readily the discussion of the following *law of sympathy*.

"The degree of sympathy decreases as the generality of resemblance increases."

As the resemblance becomes more general, and therefore less intense, the sympathy decreases. In other words, "Birds of a feather flock together." There is sympathy and pleasure in the association of like individuals. Consciousness of kind is the basis of all truly social organizations. An appreciation of this law of sympathy contributes greatly to a knowledge of all race divisions. The resemblances referred to in this law include those of literacy, language, economic standing, and physique, including color; but deeper than all these are the mental and moral types or stages which we have discussed. As civilization develops, the last difference to cause strife will be the mental and moral differences of the individuals. However much alike types may be physically, if they differ in mental and moral qualities they cannot permanently associate. This fact is strikingly illustrated by the case of an Italian family whom the writer found while studying a tenement block in New York City. They were a mother and daughter from the province of Cremona, Italy, who had the round faces and other characteristics of the broad-headed Alpine stock. They resembled the small, dark southern Germans, or the Jews of Hungary. They mentioned the fact that they were often taken for Germans or Jews, and the daughter of eighteen said that her intimate friend for the last five years had been a German girl. At first, she said; her friends had been Italian girls, but as they quarreled with her so often, she much preferred the German girl. When it is remembered that Cremona is a town of Lombardy, not far from the foothills of the Alps, where the Alpine stock is well represented, this instinctive preference of these Cremona women for their ethnic kindred, the Germans, over the people of their nationality and language is significant as showing how, even after centuries of language and national training, the mental and moral characteristics become ascendant.

Social Organization

Under this section a study is made of the character and efficiency of such institutions as the home, the church, the club, and the state. This study is introduced by a brief historical outline of the institution. The family, for example, is traced from the horde state, through mother-kinship, and father-kinship, through the polygamous to the one-man and one-woman marriage so sacred to civilized society to-day. The test of the efficiency and the determination of the character of the organizations found among a people is in the application of the following laws of liberty:—

1 "Social organization is coercive in those communities in which sympathetic and formal like-mindedness strongly predominate over deliberative like-mindedness. Conversely, social institutions are liberal, allowing the utmost freedom of thought and action to the individual only in those communities in which there is a high development of deliberative like-mindedness."

2 "Social organizations, whether political or other, in their relation to the individual, are necessarily coercive if, in their membership, there is great diversity of kind and great inequality. Conversely, institutions or other forms of social organization can be liberal, conceding the utmost freedom to the individual, if, in the population, there is fraternity, and, back of fraternity, an approximate mental and moral equality.

Social Welfare

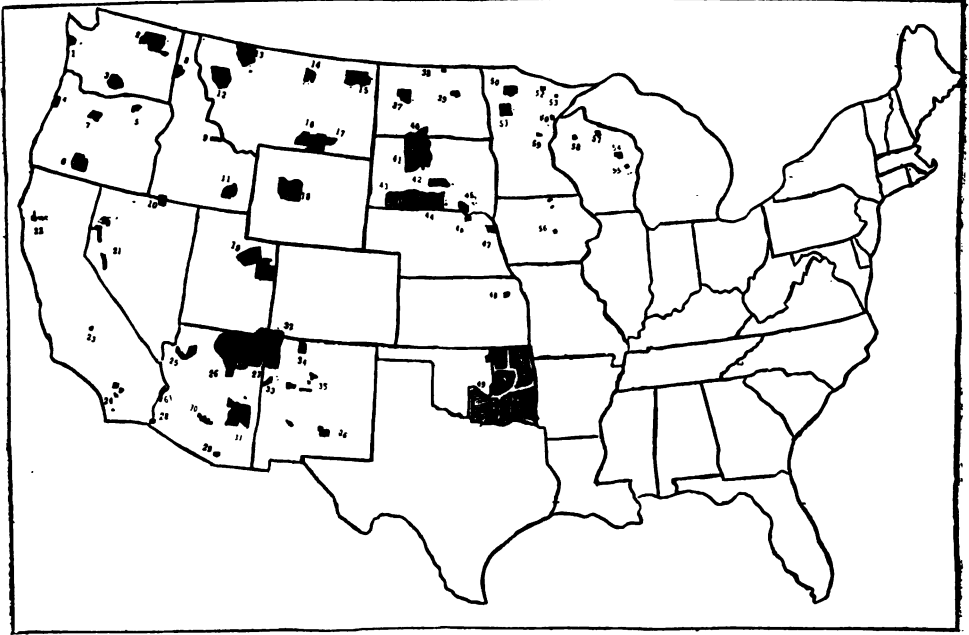
The natural conclusion of any study of society is an account of the social welfare. The social well-being of a people is variously interpreted. Some emphasize economic prosperity and form their opinion according to family wealth; others rate the community by its allegiance to certain religious tenets; still others according to the general morality and education of the group. All of these are important factors of social welfare, but they are all subordinate to one end, namely, the development of the personality. The final test of the soundness of a social group is in the soundness of the interaction of personality and social organization—a test which can be applied in terms of the following questions.

Is the character of the organization such as to develop the highest and noblest personality? In other words, do the schools, the churches, the clubs, the political organizations, tend to produce honest, industrious, thoughtful, and public-spirited men and women? Are the people of such character and intelligence that they can form and manage social organizations whose fundamental principles are based upon deliberation rather than upon an unfounded tradition or thoughtless emotion? More briefly, are the people of such intelligence and character that they can organize and maintain a really democratic institution?

VII THE PROGRESS OF THE INDIANS

THE Indian Reservation Map of the United States is an interesting picture of some of the wonderful changes that have occurred in the condition of the Indian during the last three hundred years. When the European first arrived in 1607 the Indian wandered over the three and one-half million square miles of these states according to his own pleasure, limited only by the rights of other Indians and the resources of the soil and of the water where he traveled. In this tercentennial of the settlement of our country, it is interesting to study this Reservation Map which shows how these people are segregated upon Western reservations whose total area is less than that of New York and the New England States. Small as this area is, however, in comparison with the original domain of the Indians, it seems very extensive for a population less than that of Rhode Island. It is this strange contrast of a population less than that of Rhode Island, holding areas of land equal to that of all the New England States combined with that of New York, that forms the basis of the claim made by certain Western people that the United States Government is extravagant in its assignment of land to the Indians. The force of this claim is weakened by the fact that much of the land on some of these reservations cannot be used for any purpose and that the density of the Indian population, though but about two to the square mile, is equal to that in many of the Western states. Moreover, the wisdom of the Government policy in the distribution of lands to the Indians is not to be tested by the size of the reservations but by the method of allotment. On this point Commissioner Leupp in his Report on Indian Affairs for 1906 shows that the general allotment act providing eighty acres of agricultural land or one hundred and sixty acres of grazing land as the size of an allotment is unwise, either because it gives the Indian more land than he can handle in irrigated districts, or too little land to support his stock in a grazing country. As a substitute he suggests that the general allotment act should provide for an assignment of "not less than five nor more than forty acres of irrigable land, or not more than 640 acres of grazing land, to each Indian, according to the discretion of the Secretary of the Interior."

Though it is almost impossible even to estimate the number of Indians in the earlier centuries, it is quite probable that the decrease of Indian population in the last three hundred years is by no means equal to that of their land. The special report on Indians issued by the Census Bureau in 1890, describing the various estimates that have been made during the last century, shows all of them to be mere guesses. Even the census returns of 1870 were based upon estimates rather than enumeration to the extent of 60 per cent. The very latest reports of the Indian Department and of the Census Bureau are still partly based upon estimate rather than enumeration. The most lib-



Map Showing Situation of Indian Reservations

eral estimate of the Indians at their maximum population in the territory now called the United States, places that number at 500,000 and it is probable that they never attained to a population of one million. According to the Seventh Report of the Bureau of Ethnology (1856-1886) on the linguistic stocks and tribal divisions of the Indians, this population was divided into about sixty language classes and about two hundred and eighty tribes.

The first careful enumeration of the Indians was that of the United States Census in 1890. The following statements of population from the Census and from the Commissioner's Report on Indian Affairs give an idea of the approximate number of Indians at present in the United States, exclusive of Alaska and Hawaii, and of the differences in the figures of such reports :—

United States Census	(1890) 248,253	(1900) 237,224
Indian Department	" 243,534	" 270,544
Indian Department		(1905) 284,079

According to the United States Census there has been a decrease of 11,000 between 1890 and 1900. The Commissioner of Indian Affairs, on the contrary, reports an increase of 30,000 from 1890 to 1900, and a further increase of 14,000 from 1900 to 1905. This marked difference in the estimates indicates that the two departments obtain their facts by varying methods. It is probable that the Commissioner's estimate of the Indians includes all persons who can establish

a relationship to the Indian sufficient to claim the allotment privileges. As the amalgamation of whites and Indians has been taking place for years this method of enumeration would include many persons whom the officers of the census would class as white rather than Indian, thereby decreasing the estimate of the census and increasing that of the Commissioner. It is probable, therefore, that the smaller figures of the census are a more accurate statement of the number of real Indians than those of the Commissioner of Indian Affairs, and that in round numbers we may safely say that the number of Indians in this country is between 230,000 and 250,000.

Some light is thrown upon the question of increase and decrease of the Indians by the valuable facts collected by Dr. James R. Walker, agency physician of the Oglala Sioux Indians on the Pine Ridge Reservation, the second in population of all the reservations in the United States. According to Dr. Walker, the full-blood Indians, beginning in 1896 with a population of 4983, barely held their own in the intervening years and at the last enumeration in 1904 reported a decrease of 31. The mixed-bloods, on the other hand, beginning in 1896 with a population of 1428, steadily increased and in 1904 reported an increase of 319. Explaining this difference Dr. Walker states that the birth rates for the two classes are about the same, that the death rates of the adults do not differ much, but that the death rate of the infants among the Indians is very much greater than that of the same class of mixed-bloods. It is impossible to generalize as to all Indians from these facts, but the difference between the full-bloods and the mixed-bloods in this fairly typical tribe suggests that the increase of the Indians is almost altogether among the mixed-bloods and that the loss among the full-bloods is due to their inability to care for their infants.

The growth of Indian population is further greatly affected by the ravages of tuberculosis. It is probable that the Indian death rate from this disease is higher than that of any other race in the United States. Dr. Walker describes the situation among the Oglalas as follows: "Of the 4983 Oglalas living in 1896 there were 741 suffering from tuberculosis, of whom 124 died that year. This is a death rate of 24.88 per 1000 from this one disease. The death rate from all diseases was 52.88, while the birth rate was 41.34, showing an excess of 11.64 deaths per 1000 over births." When it is remembered that the total death rate for the normal community in the United States is only about 20 per thousand, the Oglala death rate of 24.88 from consumption alone appears appalling. The situation is somewhat relieved by the fact that Dr. Walker was able to reduce this death rate in five years from 24.88 to 13.45. With similar preventive measures for other tribes the ravages of tuberculosis could be greatly checked and the growth of the Indian population be restored to the normal rate.

The following chart is a statement of the distribution of Indian peoples and their land. The states with less than 1000 Indians have

INDIAN POPULATION AND LAND				
CENSUS OF 1900				
	PEOPLE	SQ. MILES OF LAND		
		TOTAL	Allotted	Unallotted
ARIZ	26480	26498	66	26433
CAL	15377	697	57	641
COL	1437	868	113	755
ID	4226	1772	291	1481
IND TER	52500	10776	271	10506
KAN	2130	181	161	20
MICH	6354	240	235	5
MINN	9182	2352	871	1481
MONT	11343	11641		11641
NEB	3322	449	421	28
NEV	5216	1493		1493
N C	5687	153		153
N D	6968	6111	337	5774
N M	13144	2857	202	2655
N Y	5257	137		137
OKLA	11945	8328	2807	5521
ORE	4951	2735	744	1991
S D	20225	15704	3279	12425
UTAH	2623	441		441
WASH	10039	4606	509	4097
WIS	8372	917	402	514
WY	1686	2742		2742
TOTALS	228464	101698	10765	90933

been omitted. A glance at the totals on this chart shows that there are about two Indians to a square mile of reservation land, that about ten per cent of the land has already been allotted, and that the remaining ninety per cent is still unallotted. The process of allotment is proceeding so rapidly that even the report of 1905 is now considerably in error, as a grant of many square miles has been allotted in Indian Territory in 1906.

The largest reservation areas are those in Arizona, South Dakota, Indian Territory, and Montana, these four containing over sixty per cent of all Indian land. Indian Territory, Arizona, South Dakota, and New Mexico contain the largest numbers of Indians, aggregating over 50 per cent of the total number in the United States.

For many years the reports on Indian Affairs have contained many statistics which, though very interesting, were of such uncertain accuracy that they have finally been omitted. The estimates of Indians wearing citizen's clothes wholly and those who retained some of the Indian garments were among statistics omitted in the 1905 report. These figures, as given in the 1904 report, form the basis of the chart on Indian dress. Though they are largely estimates, it is

probable that they are sufficiently accurate to give some clue to the present condition of the Indian. In six of the nineteen states reported, all the Indians have discarded the Indian dress. Only the Indians of New Mexico retain the mixed Indian and citizen's dress to the extent of 50 per cent of their number. Almost half of the Navaho tribe of Arizona still wear the mixed dress. In the remaining eleven states the percentage retaining any part of the Indian costume ranges from five to twenty of the total in each state.

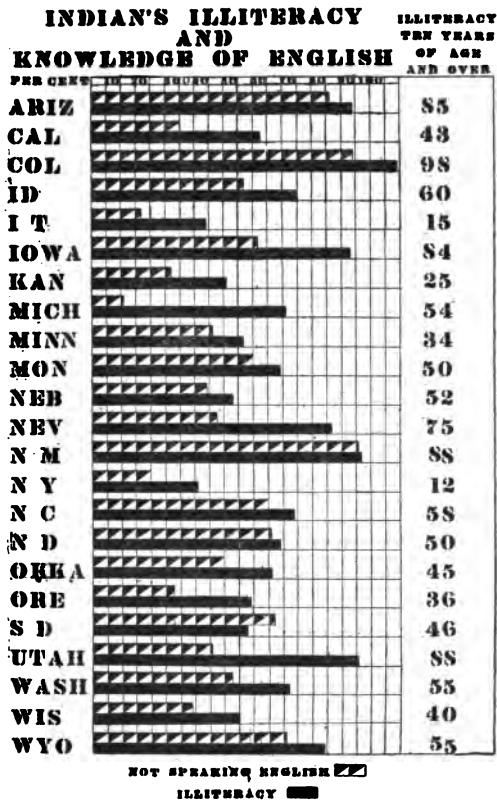
The saw-edged lines on the illiteracy chart indicate the percentage of Indians who cannot speak English. The adoption of the English lan-



guage is a much better index of the condition of the Indian than the adoption of citizen's dress. A comparison of the preceding chart on dress with this one on language and literacy shows how much more rapidly these Indians have adopted the white man's dress than his language. Forty-two per cent of all Indians are still unable to speak the English language. In three of the states; namely, Arizona, Colorado, and New Mexico, seventy-five per cent of the population speak only the Indian dialect; in seven other states over fifty per cent are ignorant of the English language. The smallest percentage of non-

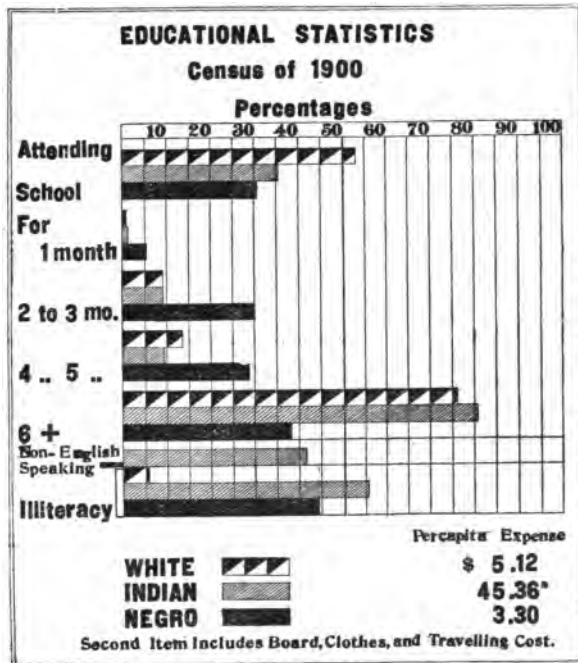
English Indians is eleven, in Michigan. The others range from this number almost to fifty per cent. Even New York Indians are ignorant of the English language to the extent of twenty per cent of their number.

A comparison of the above facts with those for illiteracy shows a certain parallelism, but with illiteracy greater than the non-English. One striking exception to this is the comparison for South Dakota where the non-English is greater than the illiteracy. This is explained by the fact that many of the Indians of South Dakota read the Indian language, thus decreasing the illiteracy.



In addition to the illiteracy represented by the black lines, which is the percentage of the total population, the figures to the right are given for the illiteracy of persons ten years of age and over, so as to be in harmony with the usual statements of illiteracy. Six of the states have an illiteracy of seventy-five per cent and over; eight others are illiterate to the extent of fifty per cent and over. The lowest percentage of illiteracy is among New York Indians where it has been reduced to twelve per cent of persons ten years of age and over. The illiteracy for all Indians ten years of age and over is fifty-six per cent.

As stated on the following chart, the saw-edged line represents the white population of the United States, the barred line the Indians, and the solid black the colored people. The first set of rulings shows the percentage of persons between five and twenty years of age attending school in 1900. For the whites this percentage is 53.6, for the Indians it is 40.4, for the Negro it is 31.



The next four sets of rulings indicate the percentages of the actual school population according to the number of months spent in school in the census year. In the first three sets of rulings the Negro lines are longer than those for Indian and white, showing that the Negroes are attending the short term schools more largely than the other two. Of the thirty per cent of Negroes between five and twenty years, sixty-two per cent attend school less than six months in the census year. Of the fifty-two per cent of whites between five and twenty years, only 23.6 per cent are in school for less than six months, the remaining 76.4 being in school for six or more.

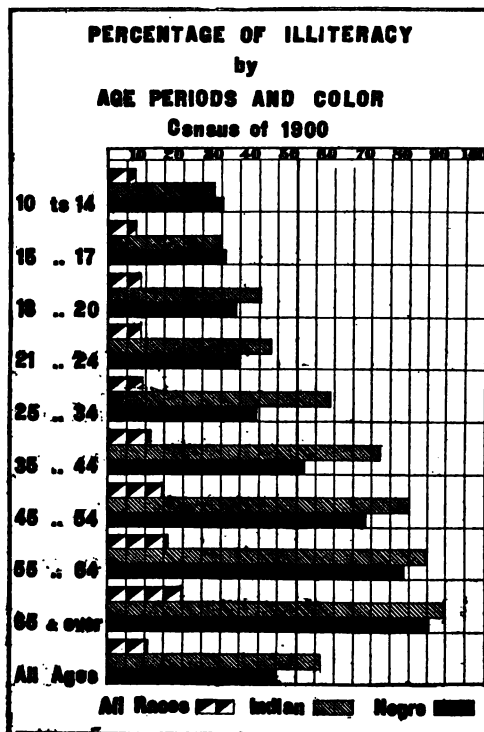
Of the 40.4 per cent of Indians between five and twenty years, only 19.1 per cent are in school less than six months and the other 80.9 per cent are in school six months or more. These facts indicate the great educational disadvantages of the Negroes.

The single barred line represents the fact that forty-two per cent of the Indians cannot speak English. No lines are given for the whites and Negroes for the reason that the percentages who cannot speak English are not appreciable. The last set of rulings is a

comparison of the illiteracy—6.2 per cent for the whites, 56.2 per cent for the Indian, and 44.5 for the Negro. The highest percentage of illiteracy for the Indian seems to indicate that he has even greater handicaps than the Negro. These difficulties are probably his inability to speak English, his separation from white people, and the fact that the Indian school system was not well organized until the year 1876.

The statement of the per capita expense for education at the bottom of this chart is not for purposes of close comparison. It is merely an effort to determine the amount of money available for the education of each person of school age—five to eighteen years. It has been impossible to obtain the amount available for the Indians. The sum of \$45.36 includes board, clothes, and traveling expenses. These amounts have been obtained by dividing the money given by Government and private philanthropy by the number of persons of school age. Each figure is an approximate index to the effort made by society to educate the youth of each of these races.

The following chart shows by its lengthening lines from the younger to the older age periods the interesting fact that our school system is becoming more efficient with every generation. The saw-edged mark here represents the illiteracy of all races, rather than that for whites only as in the other charts.



The results of the superior school system for Indians, described under the preceding chart, are shown on this chart in the lower illiteracy for the Indians than for the Negroes between ten and seventeen years. For all succeeding ages the Indian illiteracy is greater than that for the Negro. The following comparison of illiteracy for the three race groups and the three age classes is interesting :—

	All races	Negro	Indian
Ages 10 to 19	7	32	32
20 to 44	10	42	58
45 and over	17	77	85

The superior educational advantages of the younger generation is very strikingly represented in these figures. The general conclusion of all the statistics that have been shown in these articles on social studies is in harmony with the progress described in this chart on education. The races in these United States are all moving onward and upward.



Mr. Three-Stars' Home and Schoolhouse

DAY SCHOOL NO. 27

GEORGE P. PHENIX

SPEAKING of the Indian day schools, Commissioner Leupp in his recent report says, "These schools not only perform the usual functions of such institutions with the pupils themselves, but radiate knowledge of better habits of life and a higher morality through the tepees, cabins, and camps to which the children return every night. They are, in my judgment, the greatest general civilizing agency of any through which we try to operate upon the rising generation."

Day School No. 27, of the Pine Ridge Reservation in South Dakota, is a particularly interesting representative of its class, and its excellence is due in no small degree to its teacher, Mr. Clarence Three-Stars, a full-blooded Oglala Sioux. The school may therefore be regarded as a demonstration station showing what an Indian may do for the civilization of his own people.

There are two distinct types of Government schools for the Indians—the boarding school and the day school. Attendance at a boarding school means absence from home. If the boarding school is on the reservation, parents and children may see each other occasionally, but if the children happen to attend a non-reservation boarding school—and a third of all Indian pupils attend this class of schools—the separation is complete. Where children leave home, as hundreds of them do, at the tender age of six and remain away for years, conditions are not favorable for the development of filial affection and parental responsibility. The relation of parent and child may be made the most vital and stimulating factor in the elevation of a race, and to eliminate it at the outset is most unfortunate. The great merit of the day school is that it regards this relation.

Day School No. 27, at Pine Ridge, is one of a system of thirty

schools scattered over a reservation whose area is equal to that of the state of Connecticut. Approaching it one sees in the distance a group of white wooden buildings. As details come into clearer view each building proclaims unmistakably its use. The schoolhouse itself suggests New England. In the yard are swings, poles, and bars for play time. Near the schoolhouse is a cottage for the teacher and his family, and farther away may be seen the barn, a garden of several acres, the pasture, cows, horses, pigs, and chickens, all so suggestive of a small but prosperous farm that the uninformed visitor might well wonder whether he had discovered a school with a farm annex or a farm with a school annex. It is the happy interrelation of home, farm, and school that makes schools of this type unique.

In spite of long distances the pupils come early—any time after sunrise—and they come to spend the day. They bring no lunch



Mr. Three-Stars' Nearest Neighbors

baskets but they have their lunches nevertheless. One end of the schoolhouse is partitioned off and this in turn is divided into two rooms. One of these rooms has facilities for bathing; the other is the school kitchen. The school garden and the Government storehouse furnish the raw material for the midday lunch and two girls are detailed to prepare it. In a conspicuous place in the schoolroom is posted a typewritten list of the cooks for the month. Susie Star and Annie Chase-in-the-Morning are the cooks for Monday; Lucy Dreaming-Bear and Lizzie Flying-Horse for Tuesday; Nellie Kills-Brave and Charity Dreaming-Bear for Wednesday, and so on through the week. As there are but eight girls in the school, boys have to be drafted to assist in the domestic work. Archie Tobacco, Fred Good-Bear and George Water wash the dishes. A detail of three girls and two boys do the laundry work and three other details have for their respective duties cleaning the schoolroom, cutting the wood, and policing the

yard. "Scrubbing every Friday, 3 P. M." is posted as part of the week's program.

Near the list of workers is posted the bill of fare for the quarter. On Monday the school lunch consists of browned potatoes with beans, bread, gravy, apple sauce, and coffee; on Tuesday, vegetable soup, bread, prune sauce, coffee, or milk; and so on through the week. English is a foreign language to the pupils when they come to school and naturally much time is devoted to its acquisition. The pupils are from six to fourteen years of age and the Third Reader is the most advanced book in the school, but the curriculum is by no means confined to books nor to the work referred to above. The teacher's wife, Mrs. Three-Stars, is a Government employee also, and her part of the work is quite as important as her husband's. She oversees the preparation of the school lunch, she teaches the little girls simple les-



Mr. Three-Stars and Some of His Pupils

sons in sewing, and shows the older ones how to make their school dresses. When washing day comes around the children's clothes are washed, dried, and ironed under her supervision. Sometimes, when the girls come early, they help her do the housework, and for this they receive some little compensation. The boys work in the garden. Instruction in the schoolroom and the work outside are closely related. Sometimes the children carry home fresh vegetables they have helped to raise. One hour a day is ordinarily given to this industrial work, but in the spring when there is much to do, half of every day for two weeks is spent on the little farm.

It is commonly understood that the young Indian hates school. The real marvel is that he endures it at all, considering what school life often means. The day school, as has been observed, does not break up the family. The affections of the Indian within his family circle are strong, and parents who would object to having their chil-

dren taken from them and put in a boarding school will often send them to the day school faithfully. At Day School No. 27, compulsion is employed to get the children into school no more than in a good school in the East, and yet with an enrollment of twenty-one the average attendance is 20.2. For this remarkable attendance neither the parents nor the children deserve all the credit. A share certainly belongs to Mr. and Mrs. Three-Stars. There are doubtless day school teachers whose literary accomplishments are greater, but Mr. Three-Stars knows his children as no white man could know them. Their language is his language and, while he is forbidden to use it in school, it can hardly fail to give him a sympathetic insight into their difficulties in acquiring a language which is foreign to both alike. He understands their home life, for their home life was his before he went to Carlisle. These considerations are not slight; together with his personal worth they give him an influence over the parents and the homes which is great.

In large doses, or when administered with suddenness or by force, civilization is bitter medicine. Human nature can hardly stand it. The day school does not make this mistake. Its work is so gradual and gentle yet continuous as to suggest some of Nature's processes. Hundreds of children at Pine Ridge and elsewhere are daily taking from the school and from the teachers' home bits of the leaven of civilization and carrying it into their own homes and lives.

Day School No. 27 demonstrates anew an old truth; namely, that the best way to help an undeveloped race is, in the words of General Armstrong, "to train selected . . . youth who shall go out and lead their people." An Indian teacher, even if his literary attainments are not great, must be a far more stimulating example to his young pupils than a foreigner can possibly be, for what the Indian teacher has done the Indian pupil may do.

The question which asks itself, as one sees Mr. Three-Stars and other native teachers who are doing such excellent work in the Indian service, is this: Is not the time at hand—if indeed it did not arrive long ago—when a systematic effort should be made to discover the best young men and young women in the several Indian schools and train those who have the desire and aptitude for just such work as Mr. and Mrs. Three-Stars are doing? Surely what they can do others of their race can do.

Schools of this type are needed elsewhere than on Indian reservations. There are hundreds of white and colored communities where the founding of such schools would mark the beginning of a new era, but the intelligence and initiative necessary to establish and maintain them are not to be found where the need is most acute. Here is a field for philanthropic effort almost untried but of unlimited possibilities.



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